A Briefe

EXPOSITION

WITH

Practicall Observations

UPON

The Whole Book

OF

ECCLESIASTES.

By that late pious and worthy Divine,
Mr. JOHN COTTON,
Pastor of *Boston* in *New-England.*

PUBLISHED,
By ANTHONY TUCKNEY, *D.D.*
Master of St. *Johns* Colledge in *Cambridge.*

LONDON,
Printed by *T. C.* for *Ralph Smith* at the Bible
in *Cornhill.* 1654.

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R.O.T.

To the Right Worſhipfull, Mr. *George Caborn*, Mayor; With the Aldermen, Common-Councel, Miniſters, and the reſt of my Chriſtian friends of *Boſton* in *Lincolnſhire*.

Dearly Beloved,

THe large intereſt which I have long enjoyed in your favour, and which *you* muſt ever have in my heart, hath imboldened me to prefix your names to this Peece; and with the more confidence of your acceptance, becauſe in it an addreſſe is made to you at *once* by *two*, who ſometimes were *together* your Miniſters in the Goſpel of Chriſt: by the ever to be honoured Mr. *Cotton* in the *Book*, and by my unworthy *ſelfe*, in the *review* and *Dedication* of it: Both now removed from you. The *one*, firſt to a remote part of the world, there to plant *Churches*; and thence (after that happy work done) to heaven: The *other*, to ſome more publique ſervice neerer hand: in which I humbly crave the beſt help of your prayers, as you are conſtantly remembred in mine; and that with more ſtrength of affection, whilſt I oft call to mind thoſe moſt comfortable daies, in which I enjoyed the happineſs of joynt Miniſtry with ſo able and faithfull a Guide; and both of us ſo much ſatisfaction and encouragement from a people ſo united in the love both of the truth, and of one another. I cannot read what *Paul* writeth of his *Theſſalonian* *The firſt Chapters of both his Epiſtles to them.*

nians, but I think I read over what we then found in *Boston*. They were then very happy daies with you, when *your faith did grow exceedingly*, and *your love* to Christs Ordinances, Ministers, servants, and to one another *abounded*. Although your Town be situate in a low Countrey, yet God then raised your esteem very high, and your eminency in Piety over-topped the heighth of your steeple; your name *was as*
Cant. 1.3. *an oyntment poured out*, and your *renown went*
Ezek. 16. 14. *forth for that beauty and comelinesse which God had put upon you*. How it is now with you, at this distance, I cannot so wel judge; only I desire you would please seriously to consider whether the *new wine or the old be better*, & ever think that best which doth not intoxicate us into *staggering* frō the *Truth*, and *falling* off from one another: but so cheareth the heart, as yet maketh us humble and meek, and keepeth us close to God, his truth, ordinances, the power of his grace, and all those duties, in which the faithfull among you formerly walked with God, met with peace, and at last reached heaven. Such a frame of spirit, and way, I can remember, was sometime among you; and as oft as I remember it, I desire not to forget to praise God for it. *What was then*
Gal. 4.15. *your blessedn sse?* And what then was, I humbly beseech God may so revive and continue, that you may prove a little model, and fore-taste of that blessed Church, which God wil *make an*
Isai. 60.15. *eternall excellency, and a joy of many generations*. This you and I have the more cause to desire and endeavour, because

1. *Miserum est fuisse*, it is a great misery to have it said of us, that we have been happy. *Fuimus Troes*,

fuit

fuit Ilium, was but a ſad word, and it is a ſadder thing for the Sun of righteouſneſs which had ſometime ſhone glorioufly upon any particular Church or people, at laſt to ſet in a cloud; if ſuch a light come to be darkned, how *great is that darkneſſe?* after the light is put out, the room proveth darker then if it had never been ſet up; and the remembrance of thoſe former pleaſant things once enjoyed, but afterwards loſt, added to, and aggravated the Churches lamentation. Lam. 1.7.

2. And yet ſuch a lamentable condition hath been and may be the lot of ſuch places & people which God ſometimes hath highly honoured, when they have grown fat and wanton together. *Betbel* hath proved *Bethaven*; in after times we finde young prophane mockers in *Betbel*, and ſcornfull neuters in *Penuel*. Goe to *Shilob*; think of the ſometimes glorious Churches of *Aſia*. As *Empires* and *Kingdoms*, ſo particular *Churches* have had their periods. I have ſometimes on purpoſe viſited ſome places where *God* had before planted his *Church* and a faithfull *Miniſtry*, to ſee if I could diſcern any footſteps and remembrances of ſuch a mercy; and *loe they were all grown over with thorns, & nettles had covered the face therof, & the ſtone-wall therof was broken down.* Hoſ. 10.5. 2 Kings 2. Judg. 8.8. Jer. 7.12. Prov. 24. 31.

3. And which is more ſad, in ſome of them never, in others very hardly built up again: *God* proving ſevere, when *we* grow wanton, and ſo as he *removeth the Candleſtick* when we play or fight by the light of the candle ſet up in it; ſo he is very hardly induced to light it againe in that place where it hath once been wantonly or frowardly put out: there are more hopes of recovering a particular perſon fallen, by vertue of Rev. 2.5.

an

an everlasting covenant made with him (although he may goe halting to his grave, and never here again rise up to his former comforts and enlargements) but a particular Church or people (unless it be that of the Jewes, who in the great Jubile after their rejection shal again return to their former possessions) cannot claim the like priviledge of such a Covenant. The *Arke* never returned to the same place from whence it was in a way of judgement removed; and the *glory of the Lord*, when after its gradual removes, was at last quite gone from the *first Temple*, was not fully restored in the *second* till *Christs* first comming; nor wil it be in this their rejection, til his second. I think there wil be found very few instances of Gods presence and ordinances long enjoyed by a people, and after abused and rejected, if thereupon lost, easily (if at all) restored: the faith *once delivered to the Saints*, is not wont to be received or lost the *second time*. The reason is, because a jealous God can least endure upon trial made of him, to be sleighted in *that* wherein he would most commend to us his speciall love, and ever account's the rejecting of such special tokens of it as a renouncing of himselfe. *They have not rejected thee but me.* And as the *husband* in *the law* pleaded some uncleanness in his wife, when he put her away: so God makes account that we tell the world, that we have found *iniquity* in him, when we *goe far from him, and walk after vanity*, and that he hath been a *wilderneſse and land of darkneſs*, *when we prove Lords, and will come no more at him. Dear Friends*, he hath not been so to you, even your *enemies being judges*, and your own experience wil beare

Jer. 3. 1, 12, 13, 14, 8, 4.

Jud. v. 3.

2 Sam. 8. 7

Deut. 24. 1.

Jer. 2. 5.

v. 31.

witneſs

witnes for him, that his Gospel, even in point of ontward advantage, hath paid for its entertainment. These *thick cords of love* therefore (I hope) wil binde you close to him, and strongly draw you off from whatever may be a means of drawing you away from him, and so by your continuing to be *planted in the house of the Lord, and by you still flourishing in the Courts of our God, you will proclame to all, that he is upright, and that there is no unrighteousnes in him.* These (*Dearly beloved*) are my affectionate desires, & hopes of you; and yet in regard of the unsetledness of these times, and the wildnesse of many mens spirits in them, you wil pardon me if I be *be jealous over you with a godly jealousie*, and that having this fit opportunity, I take the boldness, by *putting you in remembrance* of what sometimes you were, *to stir you up* to keep warm your *first love*, and to *do your first works: to be watchfull, & to strengthen the things that remain*, especially if any *be ready to die.* To *hold fast the form of sound words*, whereto *you have been formerly delivered*, and to hold up the *power of godliness*;

Pſal. 92. 13, 14, 15.

2 Pet. 1. 13.

Rev. 2. 5.

Rev. 3. 2.

2 Tim. 1. 13

Rom. 6. 17

In your selves, by the constant exercise of Faith, Repentance, self-examination and humiliation, self-denial and mortification, &c.

In your publique government, by reviving your ancient care and zeal for the sanctifying of Gods Sabbaths, countenancing his Ministers and Ordinances, and discountenancing whatever Doctrines or practises are contrary to *the truth as it is in Iesus, and the power of godliness.*

In your Families, by private prayer, singing of Psalms, catechizing your children and servants, training them up in Gods feare, and restraining

ning them from that pride, wantonnes, and stubbornnes, which your faithful *Pastor* (now with God) was wont much to complaine of, and which in these looser times, I wish, you had not cause much more now to bewaile.

Now the good Lord help you to stand up for God in your severall places, and so to *serve your generations, that peace and truth may be in your daies*: that in them your Sun may not go down, but when ye are *gathered to your fathers*, in your hopefull and happy posterity it may rise with greater strength and glory, as drawing neerer to a more glorious day now approaching; that then another *generation may not arise after you*, which shal not *know the God of their fathers*, and so the ages to come may be to seek for *Sammium in Samnio, old Boston in New*. But on the contrary, *That your seed may be so known among the Gentiles, and your offspring among the people, that all that see them, may acknowledge them to be the seed which the Lord hath blessed.*

Act. 13.36 1 Kings 20.19. Judg. 2. 10. Isai. 63.9.

That this may be the everlasting covenant which God shall *make with you* and them, that *his Spirit and word shal not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seeds seed, from hence forth and for ever:*

Isai, 59.21.

But that *your Congregation* may be a *Zion, which God hath chosen, and desired for his habitation*, of which he may say, *This is my rest for ever, here will I dwell, for I have desired it*: Is, and (God enabling me) shall be the most hearty desire and prayer of him

Psal. 132. 13,14.

Who desireth to have no dominion over your faith, but to be an helper of your joy,

From St. *Johns Colledge* in *Cambridge*, *July* 7. 1654.

ANTHONY TUCKNEY

A BRIEFE EXPOSITION UPON ECCLESIASTES.

THis whole Book is a Diſcourſe not unſeaſonable for this Countrey, wherein men that have left all to enjoy the Goſpel, now (as if they had forgotten the end for which they came hither) are ready to leave the Goſpel for outward things; which are here lively and clearly demonſtrated to be *vanity*, yea, *vanity of vanities*.

Obj. But were not ſomething of Chriſt more proper for a Miniſter of the Goſpel to handle?

Anſ. The way to ſtir us to ſeek after Chriſt, is to behold (and be convinced of) the vanity of all things here below.

When *Eve* brought forth *Cain*, ſhe hoped ſhe had got the Promiſed ſeed, *Gen.*4.1. with 3.15.

But when ſhe ſaw by his ſpirit and carriage, that ſhe was deceived in him, ſhe called her next ſonne *Abel*, *Gen.* 4.2. which ſignifieth vanity.

And ſo ſhe muſt ſee all things to be, before ſhe bring forth *Seth*, the Father of the promiſed ſeed: Now *Abel*, or vanity, expreſſeth the ſtate of all the creatures by the fall. And *Solomon* taketh up *Eves* word, and amplifieth it, *vanity, yea, vanity of vanities*. So this whole book is a Commentary upon the ſtate of corruption, *Rom.*8.20. A fit Introduction to Chriſt in the *Canticles*.

¶ CHAP. 1. Ver. 1, 2.

Ver. 1. *The words of the Preacher the ſonne of David, King in Jeruſalem.*

2. *Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity.*

THe chiefe good of the ſonnes of men, which the morall Philoſophers amongſt the Heathen ſought after, but found not, *Solomon* in this book truly and fully openeth to us. The Philoſophers being vain and wicked themſelves, how could they finde or teach the true chiefe good? but this wiſe and good King, upon his own experience, both found it himſelfe, and taught us to finde it after him.

The ſumme of his diſcourſe ſtandeth upon theſe two points: 1. That the chiefe good of the ſonnes of men is not to be found in all the creatures under the Sun, nor in mens labours and waies about them. For they are all vanity and vexation of Spirit. 2. That it is to be found in the feare of God and keeping his Commandements, *Chap.* 12. v. 13.

Theſe two verſes contain, Firſt, the Title of the book; wherein the book is ſet forth, 1. By the Authour: 2. And he by, 1. His condition, *Cobeleth*. 2. His Linage, the ſonne of *David*. 3. By his Office, a King. 4. The place of his government, in *Hieruſalem*, v. 1.

Secondly, the Argument, or ſum of his diſcourſe, or at leaſt of the former part of it, v. 2. Wherein is ſet forth, 1. The condition of all things, by the Adjunct of *vanity*, *all is vanity*. And this vanity is amplified by many ornaments of Rhetorique:

1. An Hyperbole, *vanity* it ſelfe, for vaine.

2. *Polyptoton*, *vanity of vanities*.

3. *Epizeuxis*, the like ſound continued in the ſame ſentence, *vanity of vanities*.

4. *Anadiploſis*, (the ſame ſound repeated in the end of one ſentence, and the beginning of the other) *vanity of vanities, vanity* &c.

5. *Epanalepſis*, (the ſame ſound repeated in the beginning of

of the ſentence, and in the end, *vanity* &c. *all is vanity.*

6. *Anaphora* (the ſame ſound repeated in the beginning of the ſentences) *vanity* &c. *vanity* &c.

7. *Epiſtrophe* (the ſame ſound repeated in the end of the ſentences) *of vanities* &c. *of vanities.*

8. *Epanodos* (the ſame ſound repeated in the beginning and midſt, in the midſt and end) *vanity, vanity, vanity.*

9. *Numerus Oratorius*, (the ſame number of ſyllables repeated in both ſentences) *vanity of vanities*, *vanity of vanities.*

10. *Climax*, (the ſame ſound continued and increaſed by degrees) *vanity of vanities, vanity of vanities* &c.

11. *Paranomaſia*, (the repeating of like ſounds, yet ſomewhat differing.)

2. This confirmed by the Teſtimony of *Cobeleth*, ſaith the Preacher, *verſ.* 2.

Chap. 1. Verſ. 1, 2.

THe words of *Cobeleth*] *Solomon* had four names. *Solomon*, *Jedidiah*, *Lemuël*, *Cobeleth*. 2 *Sam.* 12. 24, 25. *Prov.* 31. 1, 4. and the Text. This name *Cobeleth* is onely given him in this Book, when after long experience of all earthly vanities, he in his old age ſpeaketh to wean his people from them, and teacheth them the feare of the Lord for their chiefeg ood.

It is a participle of a verb out of uſe in the Active voyce, yet in the Paſſive uſed to ſignifie, to be gathered, or aſſembled; whence קָהָל a Congregation; קֹהֶלֶת then being a Noune or Participle of the Feminine gender, may imply to us theſe three things:

Firſt, *Solomons* gathering him ſelfe to the Church and Aſſembling therewith, when yet his wives, and many other Idolaters with them aſſembled to the Conventicles, and Synagogues of falſe gods.

Secondly, That in this true Church aſſembled, he was *Anima concionans, in hæc verba*, he ſpake theſe words, or delivered them in the Congregation, by word or writing, as a teſtimony of his repentance: which may alſo further appeare if we conſider,

1. What he ſaith by his experience of the dangerouſ-

neſſe of enticing women, even his own; and of his deliverance out of their hands, as being beloved of God, *Eccleſ.*7.26,27,28.

2. The frame of the whole book which ſpeaketh ſadly of the bitterneſſe of all earthly vanities, after his long experience of all of them in his old age.

Thirdly, that he delivered theſe things from his heart and ſoule, not out of any policy of State, to ſatisfie the people. *Pſal.*68.11. *Eſay* 40.9.

So the Feminine gender is expounded, *Pſal.*16.2.

Uſe 1. To perſwade us of *Solomons* repentance after his fall. Such as think he fell finally and totally, are not onely hereby refuted, but by all thoſe arguments which prove the perſeverance of the Saints, which are many and impregnable; And beſides by ſuch other arguments as more peculiarly concern *Solomon* himſelfe, as

1. Our Saviours teſtimony, that all the Prophets are in heaven, *Luke* 13. 28.

Now *Salomon* was a Prophet, ſeeing the whole Scripture was penned by no other but Prophets and Apoſtles, 2 *Pet.*1.19,20,21. *Eph.*2.20.

Balaam, though he prophecied, as did alſo *Saul*, yet neither of them were Prophets, a ſpirit of prophecy reſted not upon them. *Ioſ.*13.22.

2. He is ſaid to be loved of God, and therefore by Gods own appointment to be named *Jedidiah*, 2 *Sam.*12.25.

Now Gods love is the pledge, as of *Jacobs* election, *Rom.*9.13. ſo of *Solomons*; God is not wont to give names to things but according as he findeth them, or purpoſeth to make them; *Whom he loveth, he loveth to the end*, John 13.1. To ſay that was onely meant in regard of not taking the Kingdom from him, and his Poſterity, as he did from *Saul*, is to wreſt the Text, which promiſeth

1. That he will be a father to him.
2. For his perſon, that he will not take his mercy from him.
3. For his kingdom, that it ſhall not be taken away.

Uſe 2. To teach us to accept this book with greater reſpect. The Sunne never ſhineth more gloriouſly then when it breaketh forth out of ſome dark cloud: nor the graces of Gods Spirit, then when they have over-wreſted ſome cloud of Temptations and ſinnes, and break forth into Re-

Repentance. So was it with *David* alſo in *Pſalm* 51.

The ſonne of David] which he mentioneth in ſundry reſpects.

Firſt, it is honourable to be the ſonne of a Prince, *Eccleſ.* 10. 17.

Secondly, it procureth the more reverence, a Prophet to be the ſonne of a Prophet.

Thirdly, It is comfortable to be the ſonne of a man after Gods own heart, for the Covenants ſake, *Gen.* 17. 7. and eſpecially of *David*, for the promiſe ſake made to him, and to his ſeed after him, 2 *Chr.* 7. 11, to 15.

Uſe 1. To procure reverent acceptance of the Doctrine of this book for the Penmans ſake. For though it little skilleth what the pen be, of a Gooſe or Swans quil, or Ravens, yet when God delighteth to uſe ſuch an inſtrument, ſo richly adorned with many priviledges, it challengeth from us the more due reſpect. It is a book written by the eldeſt ſonne of Wiſdome.

Uſe 2. To teach parents that ſend their children to the Univerſity, to ſeek to excell in eminency of grace, and love amongſt men. It will adde ſome luſtre and credit to their childrens miniſtery, as *Zachary* and *Elizabeths* godlineſſe (*Luke* 1. 6.) did to *John Baptiſt*, and *Davids* to *Solomons*.

King in Jeruſalem] King as having ſoveraigne power of life and death; to whom it belonged to be as a head to counſell, and direct, and rule the people; to be alſo as a ſhepherd to feed the people with wholſome lawes and inſtitutions, and examples of good life, and to drive them from feeding in unwholſome Paſtures upon unſavory vanities.

In Jeruſalem] the City of God, the mother Church of *Iſrael*, then a faithfull City, full of faithfull and good people, though afterwards an harlot.

He doth not ſay, *King of Iſrael*, as *Prov.* 1. 1. but *in Jeruſalem*: inrimating that his converſing in this faithfull City, amongſt ſo many good people, was ſome means the ſooner to bring him to a ſight of his ſinne, and to enditing and penning theſe words, which ſhew his repentance.

It could not be but that *Solomon* muſt needs read in the countenances of his people, when he came abroad to Church and Judgement-ſeat, and heare likewiſe by intelligence of his wiſe Counſellors, how much the Citizens of

Jerusalem were grieved with his building Idolatrous Temples, and tolerating false worship in them: The which might well provoke him to a more serious sight of his sin, and to make mention of the City in the words that shew his repentance. Besides, in a Penitentiall discourse, the full latitude of titles is unseasonable.

Use 1 To shew us that God useth instruments of all sorts in penning the Scriptures, as wel some Kings, (as *David* and *Solomon*) as some Fishermen, (as amongst the Apostles) and Herdsmen, (as *Amos*,) and Priests (as *Jeremy*:) that all sorts might meet with style and phrase of speech meet for them.

Use 2. That it is no disgrace to any man, or to any mans children, to be Preachers; *Solomon* and *David*, both Kings and both Prophets; yea *Solomon* studying to teach the people knowledge, *Eccles.* 12.9, 10. The Angels, higher then the highest men, *are all ministring spirits*, &c. *Heb.* 1.14.

Use 3. It is no unbeseeming Office for Kings to write good books, or to publish their repentance after their publique sins, *Psal.* 51.

Use 4. To let us see what a benefit it is for a Minister or Magistrate to live amongst good people; They mutually help one another to avoyd sin, and to come out of it.

Use 5. To adde still the more due respect to this book, penned by a King, and a King of the Church of God.

Use 6. To teach Penitents, not to affect the expression of Titles or stiles of honour at large.

Chap. 1. Vers. 2.

Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity.

VAnity of vanities, &c.] The Logicall and Rhetoricall resolution of these words, is delivered above in opening the first Use.

Doct. 1. All things under the Sunne (whether creatures of God, or labours of men) are altogether vain, to the attaining of true happinesse: Or thus, Are excessively, divers-

ly

ly, wonderfully vain. The chiefe things which men ſeek for in this life, are vain in a threefold reſpect:

1. To finde the chiefe good in them.

2. To ſatisfie the ſoule, *Eſay* 55.22.

3. To make that good they are made for of themſelves, *Pſal.*33.17.

For the gathering of this point from the true meaning of the Text, compare this place with *Verſ* 3.14. and *Chap.*2. *verſ.*3. In this ſenſe *Paul* calleth all things loſſe (*droſſe, dung*) *Phil.*3,7,8. to wit, not onely without Chriſt, or in compariſon of him, but for the attainment of Chriſt or true happineſſe.

The ground of this point may be moſt fitly ſhewed in opening the ſeverall acceptions of vanity in the Scripture, and obſerving how they all agree in all things in the world in this reſpect. Vanity is put for

1. Unprofitableneſſe, as here *verſ.* 2,3. *Mal.*3.14. which agreeth to worldly things, Mat.16.26. A man may have the whole world, and loſe his ſoule; and then what profit did they yield him? *Prov.* 11.4.

2. Emptineſſe, *Pſal.*2.1. 1 Cor.3.20. *Vain*, that is, void of ſubſtance and worth and ſufficiency. So *Eſay* 36.5. to which alſo agreeth (*Eſay* 29.8.) *Eſay* 55.2

3. Lightneſſe, *Pſal* 62.9. which is alſo true, *Deut.*32.47. The like may be ſaid of all earthly things in this caſe.

4. Falſhood and lying, *Pſal.*12.2. & 4.2. which alſo holdeth here. *Pſal.*31.6. *Jonah* 2.8.

5. Fruſtration or diſappointment of the end, *Pſal.* 127.1, 2. Unleſſe the Lord build and keep the houſe and City, the builders and watchmans care wil fall ſhort of the end they aime at, and ſo the work is in vain, *James* 1. 26. 1 *Cor.*15.14.

6. Frailty or inconſtancy, vaniſhing away as ſmoak, *Rom.* 8.20,21. *Pſal.*144.4. *Eſay* 40.6,7,8.

7. Iniquity, 2 *Chron.*13.7. *Prov.*12,11.

8, Folly, *Job* 11.12. *Prov.*12.11.

Reaſons of the vanity to thoſe former ends.

1. From the end for which God made them (to wit) for us, not us for them, 1 *Cor.* 3.22.

2. From their condition, they are corporall, temporall

and therefore cannot feed, much leſſe ſatisfie an eternall ſpirit, *Luke* 12.19,20.

3. From the curſe lying upon them ſince the fall, *Gen.*3.17.

Reaſons of the Reperition of this vanity; and the Holy Ghoſts manner of ſpeech in expreſſing this vanity.

1. To ſhew the exceſſiveneſſe of the vanity of theſe earthly things.

Vanity implieth they are not onely vain, but exceedingly vaine; as vain as vanity it ſelfe.

Vanity of vanities, is in the Hebrew a Superlative form of ſpeech, to ſet forth the higheſt vanity; as the Song of Songs, the moſt excellent Song; the King of Kings, the Servant of Servants, the chiefeſt King, the moſt ſervile ſervant.

2. To ſhew, the multitude and variety of vanities heaped up in earthly things. There is a reſt (as it were) of vanity in them; or as *Sampſon* ſpeaks in another caſe, *Judg.* 15.16. *heaps upon heaps.*

3. For admiration. To ſhew the wonderfull and ſtrange vanity of theſe things, he breaketh forth into this Exclamation, *Oh vanity of vanities, &c.*

Uſe 1. To ſhew us what a great change ſinne maketh in the world; it doth as it were blaſt the vertue and beauty of the creature.

Time was before ſin entred, when God ſaw all the creatures to be very good, *Gen.*1 31. Now after ſinne had blown upon them, he looked upon them again, and all is vanity; Such a change wil ſin make in us, and in our counſels and courſes.

Uſe 2. To ſhew us what a wofull change they make that ſell their ſoules to commit ſin for any earthly benefits, which are but vanity, *Jonah* 2.8. *Eſay* 5.18. Temptations from earthly things may draw on ſin like cart-ropes, but they are the cart-ropes of vanity. And ſo doe they that change the Ordinances of God for accommodations which are under the Sunne.

Uſe 3. To ſhew us the vanity of men beyond all creatures, *Pſal.*119.89. He for whoſe ſake all the reſt became vain, is much more vain himſelfe, *Pſalm* 62.5. *He is lighter then vanity, Eſay* 40. 17.

Uſe 4. To teach us not to ſet our hearts on earthly things: *Pſalm* 62.10. neither by

1. Coveting

1. Coveting them before we have them, *Prov.* 23. 4, 5.
2. Confidently truſting in them, or proudly rejoycing in them when we have them, *Job* 31. 24, 25.
3. Grieſe when we part from them, *Job* 1. 21.

Uſe 5. To exhort us to lay up better treaſure then theſe earthly vanities, *Matth.* 6. 19, 20.

Uſe 6. For a ſign of triall of our repentance; ſuch as ſee nothing but glory, and goodlineſſe in theſe outward things, Satan hath bewitched them, *Mat.* 4, 8. But ſuch as ſee the extream vanity of them, have repented with *Solomon* here.

Uſe 7. To teach us, It is no vanity to teach the vanity of the creatures in Rhetorical elegancies; here are many Tropes of Rhetorick uſed; ſo *Rom.* 12. 5. With theſe Cautions:

1. That the Rhetorick be ſuitable to the matter, grave and holy; elſe its baſtard Rhetorick.
2. That it ſet forward the end of the diſcourſe, to wit, to affect the heart with the ſenſe of the matter in hand.

Eccleſ. 1. 2, 3, to 11.

Verſ. 2. *Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity.*

IN that *Solomon* ſets the ſeale of his teſtimony to the vanity of all theſe earthly things, after the long triall of them, obſerve this:

Doctr. They that have had moſt triall of all earthly comforts, are moſt ready and beſt able to avouch the vanity of them.

Who could haſte more to outward things, then *Solomon*; and yet more confident in avouching the vanity of them?

Reaſon 1. Experience is a divine teſtimony, as being taken from the work of God in the events of things comming to paſſe by providence.

Reaſon 2. Experience is of great authority with men, as being an argument more ſenſible, and leſſe ſubject to ignorance or errour.

Uſe,

Vſe. To ſhew us a broad difference of earthly things from ſpiritual and heavenly; earthly things ſeem goodly and glorious, till we have them and good triall of them, and afterwards we find them altogether vanity: But heavenly things ſeem vanity till we have them, and good triall of them, then ſeem they excellent and divine; no gain, no glory, no comfort like to that which they yeeld.

Before we leave this verſe, let us remove a falſe Collection which one maketh from this word: That Reading is Preaching, becauſe *Solomon* calleth his book (though read) the *Preacher*.

But for Anſwer, conſider, 1. *Solomon* doth not call his book, but himſelfe *the Preacher*.

2. He might from hence collect, that the Preacher may deliver his Sermon by writing, and ſo that writing may be preaching; but that reading therefore is preaching, followeth not. For in writing a Miniſter may and doth make uſe of ſpirituall gifts requiſite in a Prophet or Preacher, to the exerciſe of his miniſtery, 1 *Cor.*14.1. but not ſo in reading; which even a School-boy may perform, that never attained any ſpirituall gift at all.

Verſ. 3. *What profit hath a man of all the labour which he hath under the Sun?*

Labour under the Sun] is labour taken about the creatures, or things under the Sun; For the labour a man taketh for the favour of God, the fellowſhip of the Blood and Spirit of Chriſt, &c. is labour for things above the Sun. Whence ſuch are ſaid to converſe in heaven, *Phil.*3.20. and to walk with God, *Gen.*5.24.

What profit] To wit, towards the attaining of true happineſſe; otherwiſe, in all labour there is ſome profit towards the helping of our earthly eſtates, *Prov.*14.23.

This verſe is an ἐπιμονὴ or dwelling upon the former concluſion, of the vanity of all things delivered in the former verſe, and here repeated in other words more plainly.

Doctr. All the labour a man taketh (whether of mind or body) about the creatures under the Sun, is altogether unprofitable towards the attainment of true happineſs, *Chap.*2. 22. & 3. 9.

Reaſon

Reaſons from the diſproportion of theſe creatures to our happineſſe.

Reaſ. 1. All theſe creatures are under the Sun; but our happineſſe is above it. Now as water can never aſcend higher, nor carry any other thing higher then the fountain from whence it came; ſo neither can things below the Sun carry us up to a condition above the Sun.

2. Theſe creatures are temporall, our happineſſe eternall, 2 *Cor.* 4. 17, 18.

3. Theſe things are changeable and unſetled, but our happineſſe unchangeable.

Uſe 1. To wean us from immoderate labour after theſe things which cannot profit; It many times falleth out that thoſe things which we labour moſt to avoid, are the moſt behovefull to attainment of happineſſe: as Afflictions, *Pſal.* 119. 67, 71.

Uſe 2. To ſtir up to labour principally for heavenly bleſſings, things above the Sun, *Eſay* 55. 1, 2, 3. 1 *Cor.* 15. 58.

Eccleſ. 1. 4, 5. to 11.

Verſ. 4. *One generation paſſeth away, and another generation commeth: but the earth abideth for ever.*

5. *The Sun alſo ariſeth, and the Sun goeth down, and haſteth to the place where he aroſe.*

That which *Solomon* taught us in the former verſe, the unprofitableneſſe of all labour about worldly things towards the attainment of happineſſe, he confirmeth in the reſt of this Chapter, and the reſt which follow, by induction of ſundry ſorts of labours, wherein men uſually weary themſelves, but in vain. And firſt he beginneth with the vanity of the labour of the mind, about the ſtudy of naturall things, which in this whole Chapter he ſheweth to be unprofitable to the attainment of happineſſe, by two Reaſons.

1. The firſt taken from the want of ſuch things as accompany

many true happineſſe, to wit, ſtability, ſatiety, newneſſe in naturall things. The Reaſon ſtandeth thus:

The knowledge and ſtudy of ſuch things as want ſtability, ſatiety, newneſſe, is unprofitable to the attainment of true happineſſe. But the knowledge and ſtudy of ſuch things, is of ſuch things as want ſtability, ſatiety, novelty.

This want of ſtability he proved by the ſtate

1. Of bodies mixt of the four Elements, which are generable and corruptible, come and goe, *verſ.* 4.

2. Of the four Elements.

1 Of the Sun, the Chariot of fire, *verſ.* 5.

2 Of the wind or ayre, *verſ.* 6.

3 Of the water, *verſ.* 7.

4 Onely the earth ſtandeth ſtill in the midſt of all theſe reſtleſſe motions.

1 Partly as a center about which theſe move.

2 Partly as a Theater upon which every generation commeth and goes, *verſ.* 4.

Whence, though it be ſtable, yet we want ſtability in it, which is all one to us, as if it were not ſtable.

Their want of Satiety he ſheweth, *verſ.* 8.

Their want of Novelty, *verſ.* 9, 10, 11.

2. The ſecond Reaſon is taken from his own experience, *verſ.* 12. to the end of the chapter.

Doct. 1. Such things as come by generation ſtand not at a ſtay, but paſſe away [paſſe away by corruption.] *Job* 14. 1, *Pſal.* 49. 7, 8, 9. *Joſh.* 23. 14. 1 *Kings* 2. 2.

Reaſon 1. From the cauſes in nature whereof they are generated, which are the four Elements, and they contrary one to another. Now contrary things being divided one againſt another, make the whole body of ſhort continuance, one waſting another, till all faile, *Mat.* 12. 25. Heat againſt cold, and moyſture againſt drineſſe, work continually one againſt another, till all be conſumed.

Beſides, in living creatures the diſproportion between *Calor naturalis* and *Humidum radicale*, cauſeth diſſolution; the food received breedeth not ſuch kindly heat and moyſture as is daily ſpent, but a more milde heat, and more raw moyſture.

Obj. How then could *Adams* life be maintained for ever, if he had ſtood in innocency?

Anſw. By the Almighty power of God ſubduing and keeping

keeping theſe contrary qualities in a ſweet temper and harmony, even by the ſame hand whereby he kept the wild beaſts from preying upon the tame, allowing them to eat nothing but graſſe, *Gen.* 1. 30.

Reaſ. 2. From the curſe which ſinne brought with it, even the bondage of corruption upon the Creature, *Rom.* 6. 23. & 8. 20, 21. It is commonly ſaid of the Oak that it liveth three hundred years; growing one hundred, ſtanding at a ſtay another hundred, and decaying the next hundred. The holy Ghoſt recordeth of the Patriarchs that they lived many hundreds, *Gen.* 5.

Pliny out of *Heſiod* deſcribeth nine ages to the Crow; ſometimes as much more to the Hart, and yet three times as much more to the Raven, *Nat. Hiſt. lib.* 7. *c.* 48.

But yet all theſe being compounded and generated of the four Elements, do in the end return into them again by diſſolution and corruption.

Uſe 1. To teach us (that which is *Solomons* ſcope) that the ſtudy of theſe natural things, is not available to the attainment of true happineſſe; For how ſhould that which is reſtleſſe (and as *Solomons* word is) full of labour) procure us ſetled reſt and tranquillity, which accompanieth true happineſſe? The mind of man, as Philoſophers have obſerved, is ſomewhat aſſimilated into the nature of the Object which it ſtudieth, and is converſant about: as Mariners who are converſant about winds, and ſeas, and ſtorms are more boyſterous. Shepherds and Herdſmen more brutiſh, Forreſters more wild, Butchers more bloody, &c. So the ſtudy of theſe reſtleſſe creatures leaveth the minde more reſtleſſe.

In particular, the Study and Knowledge of the paſſing away of one Generation after another, ſheweth us our mortality and miſery, and thereby yeildeth us grief and vexation, but no reliefe if we reſt there.

Uſe 2. To exhort us to lift up our hearts to true wiſdom, by the conſideration of this unſetledneſſe of our Eſtates, *Pſal.* 90. 10. 12. *Deut.* 32. 29. Prepare for a change, it is a comming, *Heb.* 13. 14. *Micah* 2. 10.

Uſe 3. To exhort to weanedneſſe in our preſent condition, and contentment in all Eſtates, 1 *Cor.* 7. 29, 30, 31.

Uſe 4. To exhort to fruitfulneſſe in good things whilſt we here abide, 2 *Pet.* 1. 13, 14, 15.

Doct. 2.

Doct. 2. As one Generation passeth away, so another commeth.

The Sun setteth and ariseth the same againe; Trees may be cut down, and yet spring again; not so we, but others come in our place *Job.* 14. 7. to 10.

Reas. 1. God will alwayes have his Church to call upon him in this world, whilst the world standeth.

Reas. 2. God will have the elder generations to instruct and govern the younger, and the younger to yeild reverence and obedience to the elder, which cannot be, unlesse one generation be comming on as another passeth away.

Use 1. To refute the Pythagorean dotage of returning of the same persons again many years after their death.

Use 2. To stir up the Generations passing away to be helpful to the generation comming on, in good counsels, instructions, examples, &c. *Psal.* 71, 18. & 78. 3, 4. *Isay.* 38. 18, 19.

Use 3. To teach the younger sort as they come after, so to make some benefit of their Ancestors going before, observing whatsoever was commendable in them, and imitating it; and eschewing whatsoever was evil and dangerous, *Zach.* 1. 5, 6.

Doct. 3. Though one generation passes away, and another commeth on; yet the Earth abideth for ever.

As one harvest is gathered another commeth, yet the earth or soyl still *remaineth*, standeth:

Reas. 1. Gods word establishing it, and that even upon nothing *Psalm* 33. 9. *Job* 26. 7.

Use 1. Against *Copernicus* his opinion of the Revolution of the earth, and the standing still of the Sun, *Psalm* 19. 5. & 119. 90. If the earth moved swiftly, when a man throweth a stone, the same way the earth moveth, he might easily overtake the stone before it fell: or (it may be) standing still, the earth speedily moving would carry him so far, as to be under the stone when it should fall.

Use 2. To moderate our desires after the earth, and earthly things, which we must leave behinde us, and cannot carry away with us, 1 *Tim.* 6, 7, 8. *Psalm* 49. 17.

Use 3. To reprove our unstayednesse to stand in good wayes, though the word of God have been as well spoken

to

to us as to the earth, which yet ſtandeth according to his word, *Jeremiah* 5. 22, 23.

Uſe 4. To exhort to the building of our hopes of ſalvation upon Gods word, which will eſtabliſh them for ever, when other grounds will fail us.

Eccleſ. 1. 5. to 11.

Doct. 1. The knowledge of ſuch things as are full of labour, and empty of yeilding ſatisfaction to the minde, and of variety or newneſſe, is unprofitable to the attainment of true happineſſe.

This is the ground upon which *Solomon* buildeth the unprofitableneſſe of the labour of the mind about the knowledge of natural things.

1. They are full of labour or reſtleſſe motion, verſ. 8.

2. They yeild no ſatisfying to the eye and ear, which are the ſenſes of diſcipline.

1. The one by obſervation.

2. The other by inſtruction.

3. There is no newneſſe or variety in them, which arguing would not hold, unleſſe this Doctrine be preſuppoſed as a ground.

Reaſon of it from the nature of ſuch things wherein true bleſſedneſſe ſtandeth.

They are ſuch, as

1. Are at reſt; he maketh it our ſafety to reſt in peace and tranquillity, *Eſay.* 30. 7. 15.

The favour of God, the blood of Chriſt, the fellowſhip of Gods ſpirit, the word of promiſe, the Covenant of grace and peace. But natural things which are themſelves in perpetual motion, they leave our minds reſtleſſe.

2. Do ſatisfie the mind and heart of a Chriſtian; his eye would ever ſee the favour of God, and the light of his countenance ſhining upon him; his ear would ever hear the things belonging to his peace.

The eye or ear not to be ſatisfied, with ſuch or ſuch things, implyeth either

1. That a man careth not to ſee or hear any more of them,

them, as having enough of them, and yet would have ſomething beſides them, as being not contented with them; ſo it is meant here, *Eſay* 55.1,3.

But on the contrary, in heavenly things a man having true and full contentment in them, yet deſireth to partake more and more of them, *John* 4.14. *Matth.*5.6. *Pſal.*42.1,2. For ſuch things doe yield true ſatisfaction to the eye, and eare, and taſte, when as a man is deſirous alwaies to ſee and heare, and taſte the ſame. And ſo is it in heavenly things: the more we taſte of them, the more we deſire them, and yet are fully ſatisfied and contented with them.

Secondly, that a man not having enough of that he ſeeth and heareth, would have more of it, and yet cannot attain it, and thereupon is vexed: as *Ariſtotle*, not fully comprehending the courſe of *Euripus*, is ſaid to have caſt himſelfe into it; and ſo is it alſo meant here in ſundry difficulties of naturall things.

Thirdly, Are new; full of freſh and ſweet variety of newneſſe: To a new creature, behold all things become new, 2 *Cor.* 5.17. Not onely within him, new mind, new judgement, new conſcience, new heart, new affections, (new joyes, feares, griefes, cares, deſires, &c.) new ſpeeches, new life; But alſo without him, new company, &c.

Yea thoſe things he buſieth himſelfe about, they yeild him continually new matter to be refreſhed withall: The favour of God, the blood of Chriſt, the fellowſhip of the Spirit, the more they are heard or ſeen, the more novelty they are to us; the Word the oftner read, ſtill yieldeth us more knowledge, new comfort, &c. *Paul* ſpeaketh not of the eſtate of glory, but of grace, when he ſaith, *Eye hath not ſeen, nor eare heard ſuch things*, 1 Cor. 2.9. The naturall man never perceived them (and therefore as *Paul* reaſoneth, the Princes of this world could not deviſe ſuch things to keep people in awe) they are new when they are firſt perceived of the godly; and they feele a new, freſh, ſweet ſavour in them, as oft as the ſeeing or hearing of them is renewed, *Lam.*3.23.

Vſe 1. To wean us from placing our happineſſe in the ſtudy of the creatures: There is no reſt in them, no ſatisfaction to the mind, no ſuch newneſſe, as in thoſe things wherein true happineſſe ſtandeth. Some of the Philoſophers placed

placed happineſſe in contemplation (meaning of the creatures) but ſheweth they were deceived. Many a man thinketh, that if he could attain to the knowledge and myſterie of this or that trade he ſhould need no more good. But it is even with trades, as with the creatures, they are full of labour, and yet empty of ſatisfying the mind; empty of newneſſe.

Vſe 2. To exhort to the ſtudy and ſearching out of the favour of God, the blood of Chriſt, the grace of his Spirit, the Word of God, &c. Theſe will anſwer our hearts with reſt, and fulneſs, and newneſſe of comfort and contentment.

Vſe 3. For triall of our happineſſe, whether we have made right choice of it; if we bend our ſtudies and labours upon things that are full of labour, and yet empty of ſatisfying the mind with contentment and newneſſe, we have miſplaced our happineſſe.

But if we finde reſt, and ſatisfaction, and newneſſe in the things we are converſant about; it is a ſigne we have choſen heavenly things to place our happineſſe in. A right choyce.

From the Sunnes motion, *verſ.* 5. obſerve

Firſt; (againſt *Copernicus*) that the Sunne ſtandeth not ſtill, but the earth, *Pſal.* 19. 5.

Secondly, againſt the opinion of ſuch that doe think the Heavens and Planets are moved by Intelligences. The Sunne is here ſaid to ariſe and goe down, to haſten, not to be carried or moved paſſively, *Pſal.* 19. 5. the Sun is ſaid freely to run his courſe, or which is all one, to rejoyce to run it.

Thirdly, the Sun is endued with life, for whatſoever ſtirreth and moveth it ſelfe in his own place, is quick and liveth.

There is a double life in things, yet comming ſhort of ſenſe; 1. Vegetative, as the Plants and Herbs. 2. Locomotive, as in the Stars.

This alſo is implyed in the order of the works of the Creation; where proceeding from things leſſe perfect to things more perfect, he mentioneth Stars made the fourth day, and Herbs and Trees the third. The Stars therefore mentioned to be created after ſome living things, have in themſelves a more perfect life.

From the Winds motion, *verſ.* 6. obſerve

The freedom of the motion of Gods Spirit, blowing where it liſteth, *John* 3. 8.

From the motion of the Rivers, *verſ.*7. obſerve

Firſt, the originall of Fountaines to ſpring from the Sea.

Ariſtotles reaſon to the contrary, that water coveteth to run to the loweſt place: And if the water ſhould have this viciſſitude, of courſe from the Fountaines to the Sea, from the Sea to the Fountains; then the ſame place ſhould be higher and lower then it ſelfe; will not hold. For ſome parts of the Sea are lower then the Fountaines, and into them the Fountaines ſend forth their ſtreams to run; other parts of the Sea are as high, or higher then the Fountaines, eſpecially in great ſtorms, when the waves ſeem to aſcend up to heaven, *Pſalm* 107.26. And they by ſecret channels another way ſend forth Springs of water to feed the Fountaines.

Plato's Barathrum in the hollow Caverns of the earth, which he maketh to be the originall of Fountaines, is hence alſo refuted, unleſſe he derive the ſupplying of that Barathrum from the Sea.

Secondly, that the earth, through which the Sea waters paſſe to the Fountaines, doth percolate and ſtrain the Salt out of them; elſe, as the ſea waters are ſalt, ſo would alſo the Fountaine waters be.

That ſome fountaines of water are ſalt as the ſea, ariſeth from the openneſs of the pores of the earth between the ſea and them; which is alſo the cauſe of the ebbing and flowing of ſome of them.

Thirdly, A pattern of thankfull returning what we receive to the Fountain that ſupplieth us; as we receive all bleſſings from God, ſo let us return all to him.

From the motion of all theſe together, obſerve

Firſt, That all the Elements abhor idleneſſe; the Sunne (the chariot of fire) the wind, the waters, are all in continuall motion. And though the earth abide and ſtand, yet it is continually fruitfull, in breeding and nourcing ſuch things as abide upon it, and in it; an idle perſon, though made and fed of all theſe, is like none of theſe; he lazily ſitting or lying ſtill, whilſt they continually move; diligence in our calling hindreth not the happineſſe of the reſting of our hearts in God.

Eccleſ

Eccles. 1. 9, 10, 11.

9. *The thing that hath been, it is that which ſhall be: and that which is done, is that which ſhall be done: and there is nothing new under the Sun.*

10. *Is there any thing whereof it may be ſaid, See, this is new? it hath been already of old time, which was before us.*

11. *There is no remembrance of former things, neither ſhall there be any remembrance of things that are to come, with thoſe that ſhall come after.*

IN theſe words *Solomon* ſheweth us the want of newneſs in theſe things under the Sunne, and from thence argueth the unprofitableneſs of the ſtudy or knowledge of them to the attaining of true happineſs.

This want of newneſs, Firſt, Is expreſſed in the end of the 9 verſe, *There is no new thing under the Sun.* Secondly, Is amplified, 1. By particular Induction of that which hath been, and that which is done, they both ſhall be hereafter, *verſ.* 9.

Secondly, by an ἐπιμονὴ dwelling upon the ſame point, affirming every thing that now ſeems new, to have been in old time, *verſ.* 10.

Thirdly, by removing an objection which is ſecretly implied, If theſe things that ſeem new to us, have been in old time, How commeth it we never heard of them before? *verſ.* 11. which is amplified by the like forgetfulneſſe of things now in after-ages, *verſ.* 11.

The Doctrine of the ninth and tenth verſes may be opened in handling this point,

There is no new thing under the Sunne.

It may ſeem a Paradox at firſt ſight; for it may be ſaid, what is that which all men (like the Athenians) enquire after? Nowe; if there be no new thing, *Acts* 17. 21. why are men taxed for hunting after new faſhions in Apparrell

(especially English men, as unfit to be suited as the changeable Moon) if there be no new thing? will God again destroy the world with water? *Gen.*9.11. was it not a new thing for God to deliver the Law with lively voyce from heaven? *Deut.*4.32,33. was it not a new thing, or shall it be again repeated, the Sunne to stand still, or to goe back ten degrees? *Jos.*10.13,14. 2 *Kings* 20.11. A Virgin to bear a Son? *Jer.* 31.22. Christ to be born, to die, to rise again, to ascend? The holy Ghost to descend? The Apostles to preach and write the new Testament? Are there not sundry Inventions of Art new, as Guns, Printing, and the use of the Loadstone? was not the Gunpowder-treason new, without precedent or former example?

To answer these, and such like doubts, many interpretations and limitations of these words have been given, which were not worth rehearsing, as that of *Cajetan* concerning *Solomon*, to reason from the Eternity of time to argue the circular motion of naturall bodies; and that alledged of *Origen*, touching *Plato's* great yeare, of 49000 yeares, wherein he would have all the Starres to come to the same Position, and so all things to return again in the same course. But to touch onely those which come neerer to the truth; Some have thought (amongst whom *Hierome*) that all things now done, were first in Gods Predestination; but though that be a truth, yet not pertinent here: For Gods Predestination is above the Sunne; and things done here according to it, are new still under the Sunne, as having never been done under the Sunne before. Besides, Gods Predestination was not in old time before us, but before all time.

Others understand the words, as denying new Arts; but what will they say of the Art of Printing?

Others (as *Pineda*) understand it of no new happinesse, nor any new way to attain it.

But *Solomon* seemeth to speak of the want of new objects to eye and eare, whence it commeth to passe that they are not satisfied, *vers.*8.

Others (and that rightly) conceive him to speak of naturall things, and their naturall actions. *Avicen. sup.* Q. 91. A. 1.

For of these *Solomon* here discourseth, to prove that happinesse cannot be found in the knowledge of these, because they

they are wanting in newneſſe and variety. As if he ſhould ſay, *Natura nihil molitur novi.* Though upon this particular occaſion he ſeemeth to reach further, in denying newneſſe to the common affaires of men in the world.

For *verſ.* 11. he denieth remembrance of former things, which is not wont to be taken up about naturall bodies, or the actions of them, but eſpecailly about men and their affaires.

And indeed in Civil matters there be the like manners of men now as of old; the like cauſes and ſucceſſes of warre and peace &c. whence the knowledge of Hiſtory of former times is ſo much behovefull: ſo in Church matters, like diſpoſition of hypocrites, *Matth.* 15.8,9.

Like oppoſition to the truth by falſe teachers, 2 *Tim* 3,8. 2 *Pet.* 3.1. Like ſecurity, forerunning generall judgements, *Luke* 17.26, to 30.

Anſ 1. For anſwer therefore to the former doubts, *Solomon* ſpeaketh not of Gods miraculous and extraordinary actions, whether of judgement or grace: ſuch as the drowning of the world, the ſtanding of the Sunne, the Birth and death of Chriſt, the writing of the Scriptures, &c. 2 *Pet.* 3.4,5,6.

Anſ. 2. He ſpeaketh of naturall bodies, and the whole courſe of nature; nature worketh now as from the beginning, *Natura nihil molitur novi*, but upon ſome accidentall defect, or ſuperfluity in the matter.

Anſ 3. The Artificiall inventions of men, though they be new ſometimes at firſt, yet for the kind many of them have been before; and generally none of them continue new long, but wax ſtale and old like other things, *Pſal.* 102.26, *Heb.* 8.13.

Only God our happineſſe is alwaies the ſame, *Pſal.* 102.27. *Heb.* 13 8. and ever is new. *Abrahams* Covenant is ſtill the New Covenant.

Uſe 1. To ſhew us the emptineſſe of the knowledge of the creature to bring us to happineſſe.

Where newneſſe is wanting, ſweetneſſe and full contentment is wanting.

Uſe 2. To exhort to ſeek after the favour of God, the blood of Chriſt, the fellowſhip of his Spirit, the knowledge of the word, &c. Theſe things yield a daily new freſhneſſe, 2 *Cor.* 5.17. *Lam.* 3.23.

Doct. 2. Matters of former times are buried in forgetfulneſſe.

Reaſ. 1. Mens negligence to recount them, or to ſearch after them.

Reaſ. 2. Mens unthankfulneſſe, not rehearſing them to poſterity.

Reaſ. 3. Emulation, envying the propagation of others good name.

Reaſ. 4. Gods juſt judgement, cutting off the memory of ſome perſons and things fromoff the earth.

Uſe 1. Not to wonder, though ſo many things ſeem new to us, which yet have been before, ſeeing former things are forgotten.

Uſe 2. Not to ſeek our own glory, in this or that good work, to be talked of when we are gone. For we and our works ſhall be forgotten.

Uſe 3. To exhort to godlineſſe, which bringeth an everlaſting good name, *Prov.* 10. 7. *Pſal.* 112. 6.

Eccleſ. 1. 12, 13, 14, 15.

12. *I the Preacher was King over Iſrael in Ieruſalem.*
13. *And I gave my heart to ſeek and ſearch out by wiſdom, concerning all things which are done under Heaven: this ſore travel hath God given to the ſons of man, to be exerciſed therewith.*
14. *I have ſeen all the works that are done under the ſun, and behold, all is vanity and vexation of ſpirit.*
15. *That which is crooked cannot be made ſtraight: and that which is wanting cannot be numbred.*

NOw followeth in theſe verſes the ſecond Argument, whereby *Solomon* proveth the vanity and unprofitableneſſe of the ſtudy and knowledge of Gods works in nature to the attainment of happineſſe thereby; taken from his own experience. Where obſerve

Firſt, his ſtudy of the creatures; and that ſet forth,

1. By

1. By the opportunity he had thereto; he was then King over *Iſrael* in *Hieruſalem*, verſ.12.

It was not when he was a child, but when a King, and endued with extraordinary wiſdom; yea, a King of a wiſe people, *Deut.*4.6. and in *Hieruſalem* the Oracle of wiſdom.

2. By the diligence he uſed therein; ſeen

1. In the ſubject he employed in the ſtudy, his heart; *I gave my heart to it.*

2. In the act, ſeeking, ſearching.

3. In the inſtrument or guide he uſed, *By wiſdom.*

4. In the object he was converſant about in thoſe ſtudies, *I gave my heart to ſeek and ſearch out by wiſdom concerning all things that are done under heaven,* (to wit) all the works of God in nature.

3. By the Calling he had thereto, *verſ.*13.

Secondly, his verdict or ſentence of all upon his ſtudy and ſearch, *All is vanity*, verſ.14.

Thirdly, the reaſon of ſuch his ſentence; the inſufficiency of ſuch knowledge to ſtreighten things crooked, or to ſupply defects.

*Doctr.*1. To ſtudy the nature and courſe, and uſe of all Gods works, is a duty impoſed by God upon all ſorts of men; from the King that ſitteth upon the Throne to the Artificer.

This ſore travel hath God given to the ſonnes of men, even to Kings alſo, *verſ.*12,13. *Prov.*25.2.

Reaſ. 1. Gods glory which is ſeen in the creatures, *Pſalm* 19.1. & 145,10. *Rom.*1.20. It is a diſgrace to a good workman not to look at his work, but to ſleight it.

*Reaſ.*2. Our own benefit; both of body for health, as in the knowledge of many medicinall things; and of ſoule for inſtruction, which may be learned from the creatures; and of the eſtate for gain, when we know the worth and uſe of each thing.

Uſe 1. To reprove the ſtreight-heartedneſſe of moſt, who ſtudy no further the creatures, then for neceſſity or paſtime. The Gentleman onely obſerveth ſo much of the nature of Dogs, and Haukes, and Pheſants, and Partridges, &c. as ſerveth for his game. The Tradeſman looketh onely at the nature and uſe of ſuch things as whereby he getteth his living, whether Sheep, Beaſts, Skins, Wool, Spices, Fiſhes, Foule, &c.

But ſtudying the nature of all things, which by obſervation and conference men might learn one of another, would enlarge our hearts to God, and our skil to uſefulneſſe to our ſelves and others.

Rich men have more means, and poor men more vacancy to ſeek and get this knowledge; how juſtly then are both reproved for wanting heart to it? *Prov.* 17.16. Yea Schollers here are nor to be excuſed, who ſtudy onely ſome generall cauſes and properties of the creatures, as the principles of naturall bodies, their motion, time, place, meaſure, &c. but neglect to apply their ſtudies to the nature and uſe of all things under heaven.

Doctr. 2. Thoſe buſineſſes which God ſetteth us about, we are to ſet our hearts and beſt endeavours upon them. God laid this ſore travel upon men, and *Solomon* gave his heart to ſeek and ſearch, &c.

Reaſ. 1. Gods wholy we are, and therfore to employ our whole ſelves at his appointment.

Reaſ. 2. His bleſſing is upon the Induſtrious; his curſe upon the negligent, *Prov.* 10.4. *Ier.* 48.10.

Reaſ. 3. All the opportunity we have of taking paines to any profitable uſe, is in this life, *Eccleſ.* 9.10. Time ſpendeth faſt, and ſhould be redeemed, *Epheſ.* 5.15,16.

Uſe. To reprove ſlacknelle and idleneſſe in any Calling; whether the ſtudy of nature or other. It is not for men to ſay they have nothing to doe, or to ſtand idle, becauſe no man hath hired them, *Matth.* 20.6,7. Behold a world of creatures for thee to ſtudy upon. If God lay a ſore travaile upon the ſonnes of men, it is not for Kings to neglect it, but even they to give their hearts this way.

Doctr. 3. Such as ſpeak by experience, ſpeak with authority. As *Solomon* here, *verſ.* 14. *Acts* 4.20.

Three things give authority to ſpeech:

1. Experience.

2. A good calling from God, *Amos* 7.10, to 17.

3. The Spirit of God, and we ſpeaking in the evidence of it, 1 *Cor.* 2.4. *Acts* 8,13. *Matth.* 7.29.

Uſe 1. To teach young men who want experience, to be the more modeſt in ſpeech, *Job* 32.6,7.

Uſe 2. To Teach Miniſters eſpecially to know by experience the power of the Goſpel, and grace of God in themſelves, and then teach it to others.

Doctr.

Doctr. 4. They that have beſt experience of the knowledge of the creature, finde both the creatures and the knowledge of them vain and unprofitable to the attainment of happineſſe, yea tending rather to the vexation of the ſpirit, *verſ.*14.

For the Philoſophers by the wiſdome gathered from the creatures, knew not God in the wiſdom of God, that is in Chriſt, in whom alone our happineſſe is, 1 *Cor.*20.21.

Unprofitable to happineſſe, but rather yielding vexation.

1 Becauſe they lead us not to happineſſe.

2 There lieth a curſe upon the creature ever ſince the fall, *Gen.* 3.17. *Rom.*8.20.

3 Becauſe of the difficulty of the ſearching out of many ſecrets in nature, as the cauſe of the Seas flowing, the motion of the Moon, the Loadſtones drawing of Iron, and looking towards the North-pole, ſundry Sympathies, & Antipathies of the creatures: It is ſaid by ſome to be the death of *Ariſtotle* that he could not comprehend the cauſe of *Euripus* ſeven times ebbing and flowing in a day: *Becauſe I cannot comprehend thee* (ſaith he) *thou ſhalt comprehend me*; and ſo is ſaid to have thrown himſelfe into it.

4 Becauſe the ſtudy of nature healeth not the ſinfull defects of nature in our own ſpirits, which is the reaſon *Solomon* rendreth, *verſ* 15.

Uſe 1. To teach Scholers and other Students of nature, ſo to ſtudy it, as not to place felicity in the creatures, or in the knowledge of them; They are vain and vexing if uſed to that end. *Solomon* doth not bring a cauſleſſe evill report upon the world, as the ſpies did upon *Canaan*.

Obiect. But doe not many Schollers acknowledge they finde great contentment, yea ſweetneſſe in the ſtudy and knowledge of the creatures?

Anſw. 1. True, they may, if they uſe the creatures and the knowledge of them not to finde happineſſe in them, but to thoſe other ends for which God made them, mentioned in Doct. 1. pag. 23.

2. Though many think themſelves happy by ſuch ſpeculations, it is becauſe they caſt not up their accounts, as *Solomon* here doth, to ſee what true Reformation of their own perverſneſſe, or ſupply of their defects they have found thereby.

Uſe 2.

Vſe 2. To teach all men, neither to ſatisfie themſelves in ſuch things as reach not to the healing the crookedneſſe of their natures; nor to the ſupplying of the defects thereof. How vain then are they that ſee not the vanity of wealth, honour, pleaſure, all earthly things, which are all of them ſhort herein?

Doct. 5. The crooked perverſeneſſe, and ſinfull defects of our nature, are not healed by the knowledge of Gods works in nature:

A threefold crookedneſſe is in our nature.

1: We act not from a right principle, from God in Chriſt, but from our ſelves.

2. We act not by a right Rule, Gods will and word.

3: For a right end, Gods honour; but our own ends.

Defects alſo innumerable, Firſt, in gifts. Secondly, in Acts; as in Thoughts, Words, and Works.

Hence the Philoſophers themſelves, as vicious as others in pride and vainglory, in wantonneſſe, in covetouſneſſe, in flattery, &c.

Yea they are more averſe and backward to embrace the Goſpel then the common ſort, *Acts* 17.18,32.

1 Naturall bodies cannot reach to the healing of our ſoules.

2 The vertue of the creatures is finite, as themſelves be; but it requireth an infinite power, even a new creation, to heale our crookedneſſe, and to ſupply our defects, *Pſalm* 51. 10.

Vſe 1. To ſhew us the depth of our corruption; no creature is able to make our crooked ſpirits ſtreight, or to ſupply our defects, which are innumerable.

Vſe 2. To ſtir us up to the knowledge of Chriſt, whom to know, is eternall life, *John* 17.3. He rectifies our crookedneſſe, and ſupplies all our defects. *John* 1.16.

Eccleſ. 1. v. 16,17,18.

16. *I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom then all they that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.*

17. *And I gave my heart to know wiſdom, and to know madneſſe and folly: I perceived that this alſo is vexation of ſpirit.*

18. *For in much wiſdome is much griefe: and he that encreaſeth knowledge, encreaſeth ſorrow.*

SOlomon having taught us, partly by the nature of the creatures themſelves, and partly by his own experience, that happineſſe is not to be found in the creatures;

He now proceedeth to enquire after happineſs, in making triall and uſe of thoſe bleſſings which God had given him;

1 Great Eſtate. 2 Great Wiſdom.

Which poinc he delivereth by declaring,

Firſt, His communing with himſelfe, what gifts he had received, which were two, 1 Great Wiſdome. 2 Great Eſtate;

Amplyfied, 1 A Minore, *Greater then any before him in Hieruſalem.*

2. By the confirmation of it by his experience, *verſ.* 16.

Secondly, his making uſe of the benefit of both theſe gifts, and that by a phraſe frequent in Scripture, *I gave my heart to know wiſdom*; to wit, to know the worth of it, by experience and ſearch.

And to know madneſſe and folly, to wit, by experience; thus making uſe of this great eſtate, to know the worth and benefit of ſenſuall bleſſings, mentioned *Chap.* 2. *v.* 1, to 10. which to do in way of ſeeking happineſſe therein, he calleth madneſſe and folly, *verſ.* 17. & c. 2. v. 3.

Thirdly, His obſervation of the worth of wiſdom, v. 17.

I perceive that this also is vexation of spirit.

Fourthly, His reason of such his judgement upon observation taken from the sorrow accompanying and following wisdome, v.18.

Doct. 1. *Solomon* in his time attained to great excellency both of outward Estate, and inward wisdome!

His Estate was great,

1. In wise Princes and Counsellors, 1 *Kings* 4. 1, to 6. & 2. 6.

2 In provision for his household, 1 *Kings* 4.7. to 19.

3 In multitude and peace of his subjects, and in largeness of Dominion, 1 *Kings* 4.20,21,24,25.

4 In beautifull keeping, 1 *Kings* 4.22,23. Compare this with that of *Nehem.* 5.18.

5 In Horses and Chariots, 1 *Kings* 4.26. & c.10. 26.

6 In Magnificent buildings, 1 *Kings* 6. & c. 7. 1, 2, &c. & c.9. 17, 18, 19.

7. In abundance of wealth, 1 *Kings* 10. 14, 21. Which he got

1 By Sea-voyages, 1 *Kings* 9.26,27,28.

2 By Merchandise in *Ægypt*, 1 *Kings* 10.28,29.

3 By presents, 1 *Kings* 10.25.

4 By Husbandry: For those Officers that served his household every moneth, were overseers of his Heards and Flocks, and Vineyards; this care he adviseth his sonne, *Prov.*27. 23, to 27.

His Wisdome was great,

First, By the meanes of it.

1 From his youth up, by Gods blessing in nature, 1 *Kings* 2.9.

2 Prayer, chooseing it above all blessings, 1 *King.*3.9. to 12.

3 Experience, *Eccles.* 1.16.

Secondly, in the effects of it, 1 King.4.32,33.

Thirdly, in comparison of all others, 1 *Kings* 4. 29, 30, 31.

Fourthly, In the fame of it, and the use made of it, 1 *Kings* 4. 34. & c. 10. to 17.

Reasons of these so great blessings given him of God.

1. The upright-heartednesse of his Father, 1 *Sam.* 13.14.

2. Because he was to be a type of Christ, who abounderh in all riches, and treasures of wisdome and blessednesse, that of his fulnesse we might all receive supply of all our wants, *John* 1.16.

Use 1.

Uſe 1. To teach us the right and ready way to attain wealth and wiſedome, and to procure it to our children; which are

1. Upright-heartedneſs, giving up our wills to be guided by Gods will: For that is an heart after Gods heart.
2. Prayer for wiſedome above wealth or any other outward bleſſing, 1 *Kings* 3. 11,12,13.
3. Juſt and honeſt dealing, without bribery or partiality: *Solomons* Throne was eſtabliſhed by juſtice; He never wronged any.
4. A wiſe care reaching to the outmoſt corner of all our affaires.
5. Bountifull diſpenſing the talents we receive to publique good of others.

Uſe 2. To teach us not to reſt in inward gifts, or outward bleſſings, to preſerve us from falling, but in humbleneſs of heart to depend upon Chriſt. *Solomon* with all theſe bleſſings fell fearfully.

Doct. 2. It is the part of a wiſe Chriſtian to conſider within himſelfe what inward and outward bleſſings he hath received.

Solomon communed with his owne heart, Lo I am come to great Eſtate, and have gotten more Wiſdome, &c. *Pſalm* 126. 3.

Reaſon 1. How ſhall we elſe be thankfull to the Lord for the bleſſings we enjoy?

Reaſon 2. How ſhall we elſe employ the talents we have received to Gods beſt advantage?

Uſe. To teach all men, eſpecially great men, to follow *Solomons* example herein. A Steward that never ſetteth downe his Accompts, what he hath received of his Lords moneys, will never make a good Accompt of the expence of it.

We muſt not be ſo brutiſh as the ſwine or other beaſts, that eat what is given them; but never commune with their hearts, what they have received.

Eccleſ. 1.17,18.

Doct. 1. To give a mans heart to knowledge is the way to obtain.

I gave

I gave my heart to know, &c. and I perceived, &c.

Reason 1. From the hearts dominion or commanding power over the whole man; It setteth the senses awork, to look about and listen; the minde to understand; the judgement to consider and observe: the memory to keep up whatsoever might make for the gaining of knowledge.

Reason 2. The heart set upon a thing will also deal with God about it, and neglect no other meanes.

Use 1. To teach Students to give their hearts to knowledge; which is done 1. By esteeming it a Singular thing. 2. By cleaving to it with earnest Affection.

Use 2. To stir us up to seek the knowledge of that wisedome much more, the beginning whereof is the fear of the Lord. For if *Solomon* gave his heart here to the knowledge of that wisedome which is gotten by the knowledge of the creatures, and humane affairs; how much more should we give our hearts to the knowledge of the Creator, and our Redeemer, whom to know is eternal life? *John* 17. 3. Giving our hearts to this, we shall obtain even this also, *Pro.* 23. 26. & 2. 2 to 5.

Doct. 2. It is a wise mans part seriously to observe and consider what good he getteth by his own wisedome, *verse* 17. *To know wisedome*] He meaneth to know it experimentally, to know the worth and benefit of it.

Reason 1. It is the part of wisedome to observe the goodness of every thing (as knowledge observeth truth) and therefore it should not be wanting to observe the goodness of it selfe. The eye can see each thing but it selfe; but it is the glory of wisedome (the eye of the soule) to see it selfe with reflecting upon it selfe.

Reason 2. Else we shall take this talent in vaine, if wee doe not consider what it is good for: otherwise we shall either undervalue it, or overvalue it.

Use. To reprove a common fault in Schollers, who seek to gather more and more knowledge, but never consider what to doe with it, or what use to put it to, or what themselves are the better for it. All things but the last end, are no further good then as they lead to him; He onely good in himselfe and for himselfe: We need not consider what further good we get by him; To get him is abundantly good enough: To look at any thing as good in it selfe, with-

without looking further what it is good for, is to put it in the place of God; which is flat Atheiſm.

Doct. 3. To give ovr ſelves to make uſe of our great eſtate according to the nature of it, will give us to know by experience madneſs and folly.

Solomon had obſerved (in *verſ* 16) that God had given him a great Eſtate, and great Wiſdome. In this 17 *verſe* he giveth his heart to know the uſe, and benefit, and worth of both: of Wiſedome firſt, and then of his great Eſtate. Now, inſtead of knowing the uſe and benefit of his great Eſtate, he putteth it to know madneſs and folly: As if the giving of his heart to make uſe of it, were to lay hold on madneſs and folly. Thus he interpreteth himſelfe, *ch.* 2. *verſe* 1,2,3,4, to 11.

Reaſ. To make uſe of our great Eſtate, according to the nature of it, is to uſe it to erect great Buildings; to plant Vineyards, Orchards, Gardens; to provide a mans ſelfe of ſtore of Servants, coſtly Apparel, rich Furniture, Gold and Silver, muſical Inſtruments, as is ſhewn *verſe* 3. to 10. of *chap.* 2.

Now the benefit he had by the uſe of his great Eſtate, was Madneſs and Folly.

Madneſs is a privation of natural Reaſon, and natural Affection.

Madneſs (in the Original) implyeth two things:

1. A fond delight in rejoycing and exalting a mans ſelfe: Selfe-applauding.
2. A vain-glorious boaſting to others, even ſometime with loud clamours and cracking, celebrating a mans ſelfe, and affecting to be celebrated of others.

Both theſe are found to ariſe in a mans ſpirit, upon his faire buildings, ſumptuous proviſion, and furniture, and attendance, goodly and pleaſant gardens, Orchards, &c. *Dan.* 4.30.

Folly is a dullneſs, and fondneſs or weakneſs (*Stupor ſenſus in judicando, Aquin.* 2. 2. *Q.* 46. *Art.* 2.) the dullneſs of the underſtanding to judge and diſcern of things. So is it with every man employing his great Eſtate, in theſe rich and glorious matters; he ſhall finde diſcerning and ſavouring of heavenly things much dulled.

Uſe 1. To call upon men of great Eſtates to conſider what

what good they get by their great Estates, and their employment of them. If they employ them about great buildings, rich furniture, &c. as *Solomon* did, *chap.* 2. *verse* 3, to 8. then consider if madnes and folly be not their portion.

Use 2. If mens callings require the employment of their Estates in sundry of these things, then it behooveth them especially to watch over themselves, lest madnes and folly grow upon them.

Use 3. To exhort men of great Estates to employ them not so much according to nature, which breedeth in the owners madnes and folly; as in liberality to the poor, hospitality to strangers, maintenance of Church and Commonwealth, &c. So may we wisely lay up a good foundation for time to come, *Luke* 16. 9. 1 *Tim.* 6. 18, 19.

Doctr. 4. Much wisedome bringeth with it much grief, sorrow, and vexation of spirit: and the more wisdome, the more grief.

The wisdome he here speaketh of is an acquisite wisdome, to wit, natural or civil wisedome, gotten from the observation of the creatures, or of humane affaires.

Reason 1. From the meanes used for the getting of this wisedome, Reading and Meditation, which are wearines to the flesh, *Eccles.* 12. 12. Study heateth the brain, intendeth and stretcheth the minde, as if the body were stretched on the Rack, yea sometimes to the breaking of a mans wits. As in wrestling there is striving, then wearines, then despaire of overcomming, then giving over, then taking it up againe: So in Study againe and againe.

Reason 2. The curse of God upon the body of the creatures causeth that no use can be made of them, but with some sweat to the body, some griefe and vexation to the spirit.

Reason 3. Envy and Emulation in others, which breedeth a learned man disturbance, indignation, and vexation, and discontentment in our selves that we are so much neglected, nor better respected then others of lesse eminency, as we conceive.

Reason 4. The more knowledge we attaine, the more wee see our own ignorance, which addeth much grief.

Reason 5. Much study drieth up the sweetest moysture in the

the body, whether blood or marrow; conſumeth the cheerfull ſprits, and ſo breedeth moroſity and harſhneſs, which is a vexation to a mans ſelf and others.

[*Calvin* deſired the Senate of *Geneva* to pardon his moroſitie.]

Reaſon 6. The vanity of this wiſedome falling ſhort of Chriſt and his grace, which is true wiſedome, 1 *Cor.* 1. 21.

Uſe 1. To reprove a fooliſh conceit of ignorant people, that think Miniſters and Schollers eat the bread of idleneſs, come eaſily by their living. No calling more waſteth and grieveth him that is occupied therein, then theirs doth. The Ploughmans employment is a paſtime to theirs; his labour ſtrengthneth his body, but theirs waſteth body and ſpirit; whence it is the one ſo long a time outliveth the other.

Uſe 2. To teach men to beare the more with Schollers and Wiſemens weakneſs and moroſitie: they are incident to their callings.

Uſe 3. To teach wiſe men to ſee if this be not the fruit of their wiſedome. If yea, then to ſeek after that wiſedome, which maketh bleſſed, and addeth no ſorrow with it, *Prov.* 3. 17.

Eccleſ. 2. 1, *to* 11.

Verſe 1. *I ſaid in mine heart, Goe to now, I will prove thee with mirth; therefore enjoy thy pleaſure: and behold, this alſo is vanity.*

Verſe 2. *I ſaid of laughter: It is mad, and of mirth, What doth it?*

FRom *Verſe* 16. of the former *Chapter*, *Solomon* hath tryed what happineſs might be found in his great wiſedome: now he proceedeth to try what happineſs might be found in his great Eſtate, in the pleaſures and profits which it yieldeth.

Parts 5.

1. *Solomon* encourageth himselfe, in this Soliloquy, to enjoy pleasure, *verse* 1. since he cannot finde happinesse in wisdome, *Goe to now, I will prove thee, &c.*

2. He delivereth his judgement of it, *verse* 1, 2. *It is Vanity, Madnesse, good for nothing, what doth it?*

3. He hath declared by particular induction the speciall delights he gave himselfe to take pleasure in

1. In his diet, Wine, *verse* 3.
2. In his Buildings, *verse* 4.
3. In Husbandry.
   1. Planting of Vineyards, and making Gardens, Orchards, Pools of water, *verse* 6.
   2. Storing of Cattel, *verse* 7.
4. House-keeping.
   1. Retinue, *verse* 7.
   2. Wealth, *verse* 8.
5. Musick, *verse* 8.

4. He amplifieth his enjoying of these

1. By his joynt laying hold of (diverse) wisdome, *verse* 3.
2. By the end he aymed at in all his pleasure, *verse* 3.
3. *à minori*, he increased in these above all others, *verse* 9.
4. By adding all other things like these, *verse* 10.
5. By his solacing himselfe in them all, as being his portion, *verse* 10.

5. He relateth the issue hereof or event, which was that upon survey he found all to be Vanity, Vexation, Unprofitableness, *verse* 11.

Doct. 1. Conference with our selves in way of encouragement addeth strength and freedome to our resolutions and purposes, *Luke* 12.19. *Psalm* 43.5.

Reason 1. Words are as bellows to blow up fervency and strength of spirit, as well in our selves as in others.

Reason 2. They presuppose a judgement satisfied in the lawfulnesse and expediency of that we goe about: out of the abundance whereof the mouth speaketh words of encouragement.

Use 1. To teach us to use this help to stir up our dull hearts, and to strengthen our feeble knees to any good duty, *Psalm* 27.6,7, &c.

Use

Uſe 2. To teach us to uſe the like conference with our ſelves in way of diſcouragement from ſins. The ſame breath that bloweth up fire, cooleth hot water, *Jer.* 8. 6. [*Gen.* 39. 9.] Neh. 6. 11. *Pſal.* 4. 4.

Doct. 2. To give up our ſelves to pleaſure and laughter to finde happineſſe therein, is vanity, madneſſe, unprofitableneſs.

Reaſon 1. There is emptineſs in ſuch mirth: In the midſt of it the heart is ſad; the end of it is heavineſs, *Prov.* 14. 13. *Iſay* 50. 11. *Eccleſ.* 7. 6.

Reaſon 2. To frolick it in the midſt of ſo many ſins and dangers, is not the part of a wiſe man, but of a mad man rather, *Dan.* 5. 7. *James* 4. 9.

Uſe 1. To reprove the vanity and madneſs of Epicurean gallants, voluptuous livers.

Uſe 2. To exhort us to believe *Solomons* experience, who hath proved it to our hand; and not to place and ſeek happineſs in mirth and jollity, *Pſalm* 4. 6, 7.

Eccleſ. 2. 3, *to* 11.

Verſe 3. *I ſought in mine heart to give my ſelfe unto wine, (yet acquainting mine heart with wiſedome) and to lay hold on folly, till I might ſee what was that good for the ſons of men, which they ſhould doe under the Heaven all the dayes of their life.*

4. *I made me great works, I builded me houſes, I planted me vineyards.*

5. *I made me Gardens and Orchards, and I planted trees in them of all kind of fruits.*

6. *I made mee pooles of water, to water therewith the wood that bringeth forth trees.*

7. *I got me ſervants and maidens, and had ſervants born in my houſe: alſo I had great poſſeſſions of great and ſmall cattel, above all that were in Jeruſalem before me.*

8. *I gathered me alſo ſilver and gold, and the peculiar*

treasure of Kings, and of the Provinces: I gat me men-singers, and women-singers, and the delights of the sons of men, as musicall instruments, and that of all sorts.

9. *So was I great, and encreased more then all that were before me in Jerusalem: also my wisdom remained with me.*

10. *And whatsoever mine eyes desired, I kept not from them, I withheld not mine heart from any joy: for my heart rejoyced in all my labour; and this was my portion of all my labour.*

11. *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the sun.*

DOCT. 1. To give up a mans self to seek his chief joys and happiness in outward comforts and delights, is to take hold of folly.

Solomon here seeking to give himselfe to wine and great buildings and planting, and gatherings of wealth and cattell, as also to great retinue and musick, to see what was the chief good thing of the sons of men, saith here of himself he layd hold on folly, *vers.* 3.

Reason These outward delights deeply tasted of do dull and stupifie our minds to the discerning and relishing heavenly and spirituall comforts. And what is folly else but *Stupor sensus in judicando? Prov.* 20. 1. & 27. 7. *Hos.* 4. 11. *Gen.* 27. 4. *Isaac* his affecting Venison perverted his mind and will, to divert the blessings of God, and his own love from his better sonne to prophane *Esau.*

Feeding of sweet meats does take away the taste of our drink: so doe these outward delights fed upon, infatuate the soule, to the disrelishing of the water of life.

Use 1. To shew us how much more folly it is to give a mans selfe to seek pleasure in unlawfull delights, as in drunkennesse, whoredome, Cards, Dice, Interludes, &c.

If all lawfull fruits tasted on doe not satisfie; how much

leſſe will it ſatisfie us, or bleſſe us, to taſte of the forbidden fruit?

Uſe 2. To wean us from placing our chiefeſt contentmen even in theſe lawfull profits and pleaſures. It is but folly to ſet our hearts upon tranſitory ſenſuall bleſſings, which are but trifles in compariſon of Spirituall and Eternall bleſſings.

Uſe 3. To ſtir us up to lay hold of eternal life, the favour of God, the pardon of ſin, the grace of Gods ſpirit, the wayes of obedience to Gods Commandements. This is as true wiſdome, as the contrary is folly.

Uſe 4. To watch over our ſpirits, leaſt they grow unſavoury, the more we enjoy outward ſenſual contentments and delights.

Doct. 2. Wiſdome may be held with the large ſeeking after delight, in theſe outward things, but with much hazzard.

Solomon in the end almoſt loſt himſelf in theſe ſenſual delights.

Reaſ. 1. [*Qui vadit per præcipitium, vergit in ruinam*] He that walketh in the uttermoſt extent of the borders of his Chriſtian liberty, will ſoon degenerate, and fall into ſome licentiouſneſſe.

Reaſ 2. The body pampered with all contentments, kicketh againſt the ſpirit, *Deut.* 32, 15. 1 *Cor.* 9. 37.

Uſe 1. To diſcourage us from making like tryal as *Solomon* here did, whether mans chiefe good might be found in outward pleaſures and profits. His wiſdome was much hazzarded in ſo doing, yea blemiſhed and Eclipſed; how much leſſe ſhall our leſſe wiſdome hold out in ſuch tryals?

Better is it for us to truſt and believe *Solomons* experience, then to try to our coſt and danger as he did.

Solomon himſelf led himſelf into temptation by this courſe: If we will not be warned by his fall, our danger will be the more deſperate.

Doct. 3. God alloweth us to rejoyce in theſe outward things (pleaſures or profits) though not to ſeek or place our happineſſe in them.

Reaſ. 1. It is the portion which God giveth a man of all his labour, Text, v. 1. 10 and v. 24. 26.

Reaſ. 2. It is a juſt ground, and good help and meanes to ſtir up our ſelves to the cheerful and thankful ſervice of God, *Deut*, 28. 47.

Reaſ. 2

Reaſ. 3. It doth good like a medicine, healing ſome bodily infirmities, and ſtrengthning to each good duty, and to freedome in it. *Prov.*17,22. *Neh.*8.10.

Reaſ. 4. *Hilaritas in Domino eſt indicium animi bene ſibi conſcij*, godly cheerfulneſſe is a token of a good conſcience, *Prov.* 15.15.

Uſe 1. To teach us not to defraud our ſelves of ſuch lawful delights, as the Lord alloweth us, in the good things we enjoy: we ſhall do him and our ſelves alſo injury in ſo doing.

Doct. 4. He that ſhall take a juſt account and ſurvey of all the happineſſe he getteth by his worldly profits and pleaſurts, ſhall finde for his felicity, vanity; for tranquillity of minde, vexation of ſpirit: for advantage, no profit.

Reaſ. 1. Of Vanity.

1. God never ſowed mans happineſſe in thoſe outward things; how then ſhall we there reap it?

2. Gods curſe hath brought vanity upon the whole creature, and all the fruits of it, by reaſon of our ſin, *Rom.* 8, 20.

Reaſ. 2. Of vexation of ſpirit.

1. The deluſion of our hopes which we promiſed to our ſelves by theſe outward things, muſt needs vex us.

2. The diſtempering of our bodies, but eſpecially of our ſpirits by theſe ſenſual delights, muſt needs grieve a good ſpirit.

Reaſ. 3. Of no profit.

1. For in them we ſave not our ſouls but rather loſe them, *Matth.* 6.26.

Uſe 1. To teach men deſtitute of theſe things, not to think themſelves miſerable for want of them; for they that have them, are not thereby happy.

Uſe 2. To teach men that enjoy theſe things, not to preſume of more good to be found in them then there is in them; no happineſſe can be in them: ſeek that in better things; he that looketh not for much from the creature, ſhall never be much deceived.

If happineſſe could be found in outward worldly things, how could God be happy without the world, and before the world was made?

Eccleſ

Eccleſ. 2. 12. to 17.

12. *And I turned my ſelf to behold wiſdom, and madneſſe and folly: for what can the man do that cometh after the king? even that which hath been already done.*

13. *Then I ſaw that wiſdome excelleth folly as far as light excelleth darkneſſe.*

14. *The wiſe mans eyes are in his head, but the foole walketh in darkneſſe; and I my ſelfe perceived alſo that one event hapneth to them all.*

15. *Then ſaid I in my heart, as it hapneth to the foole, ſo it hapneth even to me: and why was I then more wiſe? then I ſaid in my heart, that this alſo is vanity.*

16. *For there is no remembrance of the wiſe more then of the fool for ever, ſeeing that which now is, in the daies to come ſhall be forgotten: and how dieth the wiſe man? as the fool.*

17. *Therefore I hated life, becauſe the work that is wrought under the ſun is grievous unto me: for all is vanity and vexation of ſpirit.*

Solomon having conſidered the vanity of wiſdome and folly ſeverally and in part, now commeth to conſider of them joyntly, in compariſon one with another, whereof he rendreth the reaſon, *verſ.* 12. becauſe no man had better experience of both of them, then himſelfe. His ſingular experience, though but of one man, may ſtand for a generall obſervation, as if it had been proved by the experience of all men. He that ſhould try theſe things after him, ſhould find no more in them, then he had done.

Now upon comparing of them together, he firſt preferreth wiſdom above folly, by a compariſon,

1. Of light excelling darkneſs, *verſ.* 13.
2. Of ſight excelling blindneſſe: Or of him whoſe eyes are

are in his head, above him who walketh in darkneſs. *verſ.* 14.

Secondly, He equalleth wiſdome and folly by the events happening to the fool and wiſe alike. Whence he falleth

1. Into an expoſtulation with himſelf why he ſhould then be more wiſe.
2. Into a reſolution or acknowledgment of this vanity, befalling wiſdome and wiſe men, which is to finde the like event befalling themſelves as fools, v. 15.
3. He expreſſeth in particular what theſe events be which fall equally upon both; to wit,

1. Both to be forgotten alike.
2. Both to dye alike, v. 16.

The effect of which in himſelf, he ſheweth to be, hatred of his life, ariſing from the ſenſe of the grievouſneſſe of this paſſage of Gods worke, together with the vanity and vexation of ſpirit, which each thing yeildeth to him, v. 17.

Doct. 1. He that will judge wiſely and fully of things, muſt conſider of them, not only in themſelves apart, but joyntly alſo in compariſon one with another.

Thus wiſe *Solomon* to give the more right ſentence of wiſdome and folly, doth not only conſider them in their own worth and uſe apart, (which in caſe of placing happineſſe in either of them, he findeth to be vanity) but alſo he turneth his heart to conſider them joyntly, in compariſon one with another.

Reaſ. 1. It is the nature of a compariſon to yeild much illuſtration and light to the things compared, which much helpeth the judgment to diſcerne of both of them aright.

Reaſ. 2. In comparing our good things with our betters, it helpeth to abate our pride.

Reaſ. 3. In comparing the evils lying upon us, with the greater evils lying upon others, it helpeth our contentment.

Uſe 1. To teach us to doe the like in all ſuch things whereof we would take a juſt eſtimate: as in conceiving aright of our wiſdome, wealth, poverty, liberty, reſtraint, credit, diſcredit, husbands, wives, children, friends, neighbours, &c. comparing them with the eſtates of others worſe then our own, it will make us the better contented with our own portion: Comparing them with the eſtates of others better then our own, will abate our pride.

Doct. 2.

Doct. 2. It is for men of *Solomons* worth to make *Solomons* compariſons.

He knew by Gods own voyce to him, that none ſhould ſucceed him in wiſdome and wealth, 1 *Kings* 3. 12, 13. and therefore he might ſafely compare his own ſingular experience of the worth of wiſdome and wealth, honour and pleaſure, with the experience of all that ſhould come after him.

Reaſ. 1. Unleſſe a man do know his own eminency above all others in the things whereof he maketh compariſons, he will appeare no better then vaine-glorious, if not ridiculous. *Campian* challenging both the Uniuerſities, though his cauſe had been as good as he preſumed it to be, yet comming ſhort of ſundry learned men in the knowledge of the Greek Tongue, expoſed himſelfe to juſt diſgrace.

Goliah defying the whole Hoaſt of *Iſrael*, and yet not knowing the eminency of the ſtrength of faith, above that of Spheare and Sheild, made himſelfe a ſcorne and a prey.

Uſe 1. To reprove the inſolency of boaſting ſpirits, comparing and challenging many times their equals, if not betters, to their own ſhame in the end. *Peter* preferring himſelfe before all men, fell worſe then any of his fellowes; *Solomon* excelling all, yet maketh compariſons but of equals here, Uſe 12, and 25.

Doct. 3. It is not for any to hope to finde more benefit by the uſe of wiſdome, wealth, honour, pleaſure, then *Solomon* did, v. 12.

By folly *Solomon* meanes the enjoying of all ſenſual comforts, (whereof he ſpake, v. 1, to 11.) ſuch as wealth, honour, pleaſure.

Reaſ. à majore. If he excelled all others in all theſe things, ſo far as any of them might be employed to any comfortable, or profitable, or honourable uſe: It is not for his inferiours in all or any of theſe, to finde more good by them then he had done.

Uſe 1. To teach all men to content themſelves with *Solomons* experience, and not look for more benefit in theſe things then he found. If he ſeeking the chiefe good in them, found them all vanity and bitterneſſe, we in following his example, ſhall finde no better ſucceſſe.

But the world will not herein believe *Solomon*, though he ſhould ariſe from the dead, and report no leſſe to them.

Doct. 4.

Doct. 4. There is as much difference in wisdome above wealth, and such other sensual delights, as is in light above darkenesse, or in sight above blindnesse, v. 13. 14.

Light excelleth darknesse in sundry points.

Light is comfortable, stirring up to cheerfulnesse and boldnesse, *Eccles.* 11, 7. But darknesse breedeth sadnesse and timerousnesse,

So wisdome maketh the face of a man to shine, *Eccles.* 8.1. But sensual delights leave a man sad and timerous.

1. Light manifesteth things as they be, *Eph.* 13. Darknesse hideth them.

2. Light distinguisheth one thing from another: Darknesse confoundeth all alike.

So wisdome discovereth clearly to us the use discernment of things: but voluptuousnesse overwhelmeth men with stupidity.

3. Light directeth a man in his way, but darknesse misleadeth. So is it with wisdome, it sheweth a man his way, voluptuousnesse leadeth aside.

4. Light awaketh us: but darknesse lulleth asleep.

So doth wisdome stir up a man to his businesse, but voluptuousnesse lulleth a man asleep in lazinesse and security.

Light excelleth blindnesse, as in all the things wherin light excelleth darknesse (for the light of the body is the eye.) So in these things besides.

1. Sight is an Ornament to the body: blindnesse a deformity; By it the body is (as it were) a living dungeon to the soul without windowes.

So is wisdome an Ornament to the soul: but the voluptuous person burieth himselfe quick in obscurity and deformity, 1 *Tim.* 25.6.

2. Sight can discerne light, if it be shewed to a man: but blindnesse maketh a man uncapable of seeing light offered.

So wisdome apprehendeth counsel and instruction, but the voluptuous person is uncapable of either, *Hosea* 4. 11.

By the voluptuous person, I meane a man seeking happinesse in sensual pleasure, whether arising from profit, honour, ease, or pastime, &c.

So *Solomon* himselfe understandeth himselfe, for he saith to himselfe; I will try thee with pleasure, c. 2. v. 1. he thereupon sheweth what tryal he took of pleasure in great and honourable workes, profitable treasures, musical pastimes, &c.

Use

Uſe 1. To teach us that men do not ſtreightway condemn all ſuch things, wherein yet they do not place happineſſe. *Solomon* will not admit happineſſe to be found in wiſdome (he meaneth natural or civil wiſdome) and yet he acknowledgeth much excellency, and worth, and uſe of it.

Uſe 2. To ſtir up men to be ſtudious of getting wiſdome above wealth, profit pleaſure.

Uſe 3. To teach wiſe men and learned, more contentment in knowledge, then other men take in wealth.

Doct. 5. The ſame events, to dye, and to be forgot ten after death, befal both to the wiſe man, and to the voluptuous Epicure alike, *Eccleſ.* 9.15.

Reaſ. 1 The curſe of God upon mankinde is more powerful to kill and blaſt men, then wiſdome, much leſſe ſenſuality can be to preſerve their lives and memories,

Uſe 1. To ſtir up both wiſe men and voluptuous to prepare for death, and another life after this: Neither wealth nor wiſdome can ſecure for death.

Doct. 6. Such as employ themſelves in getting wiſdome and wealth, and other ſenſual comforts, to the intent to finde happineſſe therein, ſhall in the end be weary of their wiſdome and wealth, yea even of their lives. *Solomon* here having ſo employed his life, in the end commeth to this, why am I more wiſe? *v.* 15. And therefore I hated life, *v.* 17.

Reaſ. 1. Theſe things not yielding happineſſe, ſheweth us their vanity and our vanity in ſeeking it in them.

Againe hope diſappointed vexeth the ſpirit, *Prov.* 13. 12. (*à minori.*)

Reaſ. 2. God inflicteth a more ſpecial curſe upon earthly bleſſings, when they are ſet up (as *Summum Bonum*) in his ſtead. God never more powerfully and diſdainfully overthroweth *Dagon*, then when he is exalted with the ſpoyles of his Arke, 1 *Sam.* 5. 2, 3, 4. So doth God then eſpecially blaſt worldly comforts, when our heart is carried captive unto them.

Queſt. But whether did *Solomon* well to be weary of his life for this cauſe?

Anſw. No: He ſhould rather have been weary of his ſin in ſeeking happineſſe in theſe things.

Life we are not to hate, but for Chriſt, *Luke* 14. 26.

Uſe 1. To weane men from placing their happineſſe (as the world generally doth) in theſe outward bleſſings.

Cer-

Certainly as it was with *Solomon*, ſo it ſhall be with all ſuch; They ſhall in the end be weary of all theſe things and of themſelves alſo.

Eccleſ. 2. 18. *to* 23.

18. *Yea, I hated all my labour which I had taken under the Sun: becauſe I ſhould leave it unto the man that ſhall be after me.*

19. *And who knoweth whether he ſhall be a wiſe man, or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelfe wiſe under the Sun. This is alſo vanity.*

20. *Therefore I went about to cauſe my heart to deſpaire of all the labour which I took under the Sun.*

21. *For there is a man whoſe labour is in wiſdome, and in knowledge, and in equity: yet to a man that hath not laboured therein, ſhall he leave it for a portion. This is alſo vanity, and a great evil.*

22. *For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun?*

23. *For all his dayes are ſorrowes, and his travel griefe; yea, his heart taketh not reſt in the night. This is alſo vanity.*

Solomon in *Verſ.* 17. told us one effect, which the conſideration of the like event in death to the wiſe and fool wrought in him, which was his hatred of life.

In this verſe he addeth another effect, of the ſame conſideration; which was, his hatred alſo of all his labour, verſe 18. which he further amplifieth firſt by two cauſes thereof which ſhew the like event befalling to the wiſe man in death, as to the foole. Where

The firſt is, that he ſhall leave behind him all his labour, to wit, the great workes he hath laboured in, to another that ſhall come after him, verſe 18.

The

The Second is his uncertainty of his ſons diſpoſition, whether he will prove a wiſe man or a fool, verſe 19.

Secondly, by the effect of the hatred of his labour, verſe 20. therefore (ſaith he) I went about to cauſe my heart to deſpaire of all the labour &c. which effect he further amplifieth by a double cauſe.

1. For that he having laboured in wiſdome and knowledge, and equity, muſt leave the eſtate he hath ſo gotten, to a man that hath taken no paines for wiſdome, or knowledge or equity, verſe 21.

2. For that his labour hath yeilded to himſelfe nothing but ſorrowes, griefe, reſtleſneſſe, even in the night, verſe 22. 23.

Doctr. 1. When we labour for worldly comforts and bleſſings (ſuch as wiſdome, wealth, honour, and pleaſure be) to the intent to ſeek happineſſe in them, we ſhall in the end come to ſee our labour loſt, yea become odious and wearyſome to us.

For no man may expect to finde more good by his labour after theſe things then *Solomon* did: yet this was the iſſue of all his labour ſo beſtowed.

Reaſ. As of the former hatred of life, verſe 17.

Queſt. But whether did *Solomon* well, thus to hate his labour, for not yeilding him that fruit he expected?

Anſw. No. For, 1. His labour was commanded of God, and was therefore good, *Eccleſ.* 1. 13. *Gen.* 3, 19.

2. His labour had not been in vaine, if he had uſed it as God commanded; ſundry bleſſings follow dillgent labour, *Prov.* 10. 4, and 14, 23, and 22, 29.

3. God never gave labour about earthly things that bleſſing as to yeild felicity. It was *Solomons* fault to look to reape that fruit from his labour, which God never gave it. He ſhould rather have hated the vanity of his own minde which abuſed his labour to a wrong end. But *Solomon* doth well to tell us plainly, how it fell our with him upon his labour ſo beſtowed, that we may alſo ſee what we may expect in the like caſe.

Uſe 1. To teach Schollars that labour for natural or civil wiſdome, and other men that labour for wealth, or honour, or pleaſure, not to expect or ſeek greater happineſſe in them then they are able to yeild. If we do, we ſhall finde our labour loſt, yea wearyſome to us in the end.

Theſ

These things we may labour for, but not as our chiefest good, but to some further higher end. If these things be the top of our hopes and desires, and the last end of our labour, we shall lose our labour and happinesse both.

Obj. But doe not many Schollars that seek for no further happinesse then learning and wisdome, finde good contentment therein, free from such hatred of their labours? And so doe not many worldlings finde the like in their wealth &c. and never think their labour lost?

Answ. True: But such men never cast up their accounts, as *Solomon* here did, to see whether they have indeed found true cause of contentment, true happinesse indeed in these things. If they had or did, doubtlesse they would finde no better issue, then *Solomon* had done, *Verse* 12.

Doctr. 2. It is a wearysome and odious thing to seek happinesse in those things, which we must leave behinde us. As *Solomon* was to leave all those great works behinde him, which he had wrought by his great wisdome and wealth, together with all the comforts which they afforded him [1 *Tim.*6.7,8.]

Reason 1. From the great need we stand in of happinesse when we depart hence: yea then have we most need of it; if otherwise we then fail of it, we become eternally miserable.

Use 1. To shew the excellency of godly men above others; they carry the happinesse with them, which others leave behind them, *Prov.* 12.26. When a wordly wealthy man hath made his will and left all his estate to such and such, what hath he left himself to carry away with him, but the anguish and misery of a guilty conscience, and the expectation of worse?

Use 2. To exhort therefore to labour more for godlinesse then all earthly blessings. It is indeed great gaine which will go currant in this world and that which is to come, 1 *Tim.*6.6, and 4, 8. It is a great gaine that bringeth Gods blessing and no sorrow with it, *Prov.*10,22.

Doct. 3. A wise man may have a son grown up to mans estate, and yet be uncertaine what he will prove, when he commeth to enjoy his fathers living.

Solomon was old before he fell to Idolatry; 1 *Kings* 11.4. and some yeares he must needs spend in building those Temples to his wives Idols, after which time he wrote this Book,

Book, ſo that now he was become very old. And therefore *Rehoboam* could not be young when he wrote it; for he wrote it not long before his death, and at his death *Rehoboam* was 41 yeares old, 1 *Kings* 14.21. And yet *Solomon* notwithſtanding all his wiſdome and deep inſight into the nature of all the creatures, and into the manners of men, he was not able to ſay, whether his ſon would become a wiſe man or a fool.

Reaſ. 1. From the government of wiſe Parents over their children, which keepeth them in from ſhewing forth their own ſpirits; [*Donec liberius vivendi ſit copia Adoleſcentulis, quâ vitam ſcires aut Ingenium noſceres dum ætas, metus, magiſter prohibebant?*]

Reaſon 2. From the change of outward eſtate, which often changeth inward conditions *Honores mutant mores, Sixtus*, an humble crouching Cardinal, but none ſo reſolute and ſtout a Pope; A Cardinal of the Spaniſh Faction, a Pope againſt *Spaine*.

Reaſ. 3. From the various diſpoſitions of ſome young men eſpecially. *Rehoboam* himſelfe ſometime doth fooliſhly after his comming to the Kingdome, 1 *Kings* 12.14. ſometimes wiſely, 2 *Chron.* 11. 5, to 12, 23. If he were thus various after he came to the Crown, how much more before?

Uſe 1. To teach youth to take notice of their own uncertainty of ſpirit, that they may more ſeek to be eſtabliſhed with grace.

Uſe 2. To teach Parents as much as may be to ſeaſon their children with grace, and to teach them in the Trade of the beſt wayes eſpecially: and then are they moſt likely to foreſee their conſtancy, *Prov.* 22.6.

Uſe 3. To exhort Parents, to traine up their children above all graces to humility: For pride is the only ſin for which God is wont to ſtrike with madneſſe, *Dan.* 4. 30, 31, 32. That other cauſe of diſtraction, to wit, ſpiritual anguiſh through brokenneſſe of ſpirit, (*Pſal.* 88. 15.) which *Heman* fell into, will not blemiſh reputation of wiſeome, 1 *Kings* 4.31. God is wont to heal it.

Doctr. 4. It is a wearyſome vanity tending to make a man to deſpaire of all his labours; a wiſe man and an honeſt man, to leave his eſtate either to an heire of whoſe wiſdome he is uncertaine, or to any who hath not laboured after wiſdome

dome and honesty, verse 19.20,21. This double vexation befell *Solomon*; first he was uncertaine what his son would prove, wise or foolish.

2. He saw for the present, he took paines neither for wisdome nor equity (or honesty) as himselfe had done: yea, it may be he also foresaw what losse of his estate might befall his son, ten parts of it to fall to *Jeroboam*, a man that made *Israel* to sin. And yet in *Libanus* and other parts of *Israel*, *Solomon* had built much, 1 *Kings* 9.19.

Reason 1. For so a wise man is likely to be a drudge to a fool: an honest man to a wretch, a painful man to an idle.

Use 1. To weane wise men and so all men from voluptuousnesse, that is, from placing their happinesse in earthly comforts. Otherwise it would never have thus vexed *Solomon* to have been uncertaine of his heire.

For it would have contented him, and ought so to have done.

1. To have enjoyed the comfort of his own labours himselfe whilst he believed, *Psal.* 128.2.

2. To have employed them in his life time to the good of others.

3. To have trained up his heire, with as much good education as he could.

4. To have disposed his estate at his death as wisely as he could.

5. To cleare doubtful events to God, who disposeth of all things wisely and justly.

Use 2. To moderate mens eager pursuits after wealth: little know we what manner of men we labour for.

3. To reprove our carnal confidence who thinke to make sure to leave our estates in a good hand, and there to abide from one time to another. A thing more then *Solomon* could foresee or provide for.

4. To moderate our judgements, when we see mens estates fall into the hands of foolish and prodigal heires, not streight to think they were ill gotten. *Solomon* had laboured in equity as well as in widome, and got all his estate honestly, yet it was scattered (ten parts of it) in his sons dayes in the hands of a stranger.

Doctr. 5. To seek felicity in wealth and pleasure, &c. will put a man to continual griefe and restlesnesse day and night, verse 22,23. 1 *Tim.* 6.10.

Riches

Riches and pleaſures are as thornes, not onely to choake good ſeed in us, *Luke* 8.14. but alſo to prick and pierce our ſelves with many ſorrowes.

Reaſon 1. Their multitudes are a burden, *Eccleſ.* 5, 12. as many cloathes on a mans bed, will put him into a ſwear, and not ſuffer him to ſleep; ſo multitudes, and abundance of wealth. For they carry with them many Cares, Feares, and Uncertainties.

Uſe 1. To weane us from ſeeking ſuch troubleſome comforts. Labour we for riches ſo as we may have them with Gods bleſſing, which addeth no ſorrow: *Prov.* 10.22.

Uſe 2. To exhort to labour for ſpiritual treaſure which makes our ſleepes ſweet, and our dayes comfortable, *Job* 35. 10. *Pſal.* 77,6. *Prov.* 15,15.

Eccleſ. 2. 12. to 23.

WHen *Solomon* ſaw that the exerciſe of his wiſdome about the creatures, and his employment of all the creatures unto delight, which he calleth madneſſe and folly, did neither of them ſatisfie his heart, but both of them alike yeild him vanity and vexation of ſpirit; it gave him occaſion to conſider, whether they were not both of them in compariſon equal, or what excellency there was in the one above the other. And this he could as well as any undertake, becauſe he excelled all men in wiſdome, 1 *Kings* 4.30, and Chap. 3.12.

Doctr. 1. A wiſe man that ſhall compare together wiſdome and folly (that is the exerciſe of wiſdome about the knowledge of the creatures, and the employment of a great eſtate to try what chiefe good there may be found in creature comforts) ſhall finde as much excellency in wildome above folly, as in light above darkneſſe, in ſight above blindneſſe, verſe 13.14.

See this opened and applyed in the notes on pag. 42, 43.

Doctr. 2. Though the excellency of wiſdome above folly be as great as the excellency of light above darkneſſe, and of ſight above blindneſſe, yet one event happeneth both to the wiſe and fooliſh; which *Solomon* proveth by inſtances, both, 1. Dye alike, 2. Are forgotten alike; *verſ.* 14, 15, 16.

Reason. From the condition of the creatures, they are temporal, and serve to support a temporal and mortal life: but when this life is ended, we leave them and they leave us.

Use 1. To teach wise men and fooles too, to prepare and provide for another life, and honourable remembrance after it, by another course; then either wisdome or wealth. Faith is the onely way, 1. To eternal life, *Joh* 11. 25, 26. 2. To honour, *Hebr.* 11.2.

Doctr. 3: To consider the like event, befalling to the wise and to the foolish, it may breed in a wise man that exerciseth all his wisdome and labour about creatures and creature-comforts, deep discontentment, sadly to be weary both of his wisdome, and of his life, and of all his labour, wherein he hath exercised his wisdome under the Sun. Verse 15. *Why was I then more wise?* Verse 17. *Therefore I hated life.* Verse 18. *Yea I hated all my labour.* Verse 20. *And I went about to cause my heart to despaire of all my labour.*

Reas 1. From discerning the equality of the like event to himselfe, as to the foolish, to wit, 1. To dye, 2. To be forgotten. 2 From the necessity of leaving all, vers. 18. 3 From the uncertainty of the wisdome, or folly of such to whom he shall leave it, verse 19. in likelyhood to leave all to such as have not laboured in wisdom, knowledge, and equity, as *Solomon* left all to *Rehoboam* who was foolish and weake, 1 *Kings* 12,8. 2 *Chron.* 13.7. *Jereboam*, who though industrious, 1 *Kings* 11. 28. yet laboured not in equity. 4 From the portion which a wise man reapeth of all his labours, to wit, sorrow, griefe, restlessenesse by night, verse 22.

Quest. But was it well done of *Solomon*, thus to be discontented, and weary of these good gifts of God? 1. His wisdome, 2. His life, as well as of his labour.

Ans. No: But *Solomon* did well thus to confesse his own distemper, before the Church, to let them and us all see what we shall get by imployment of our wisdome, and great estates to seek happinesse in creature-comforts.

To exercise our wisdome in the knowledge and study of the creatures, to employ them or to teach others to employ them in Physick and Chyrurgery, it would never have made a man weary of it in that course. And in like sort to employ our great estate in due supportance and refreshment

of our ſelves, education of our families, maintenance of Church and Commonwealth, ſuccour of poor widdowes, and fatherleſſe (as *Job* did) would never have made a man weary of his Labour. But to try to ſeek what happineſſe might be found in all creature-comforts, that is it which is vanity and vexation, and maketh a man weary of wiſdome, life, labour. As if a man ſhould employ his wiſdome (Art and skill) in the Secrets of nature, and lay out a great eſtate to finde the Philoſophers ſtone, what ſhal he finde at length but cauſe to be weary of his wiſdome, life, and labour ſo beſtowed in vaine?

Reaſ. 1. From the curſe of God upon wiſdome, wealth, and labour beſtowed upon an end which God never ordained them unto.

Uſe 1. For a warning to Schollars, not to bleſſe themſelves in all the wiſdome they get by the ſtudy of the creatures, nor in all the labour they take about that knowledge ſo as to make it their end to excel herein: but ſo to ſubordinate all to ſome of Gods ends, that he may accept them and their labours, leaſt otherwiſe he make them weary of all thorough diſcontentment.

Uſe 2. To teach men of eſtates not to bleſſe themſelves in their great eſtates, nor in all the creaturecomforts they can get by them; It will at length leave them in deep diſcontentments.

Uſe 3. To teach us ſo to uſe our wiſdome and eſtates, as the employment thereof, the fruit thereof may not dye with us, but may be carried along with us, *Rev.*14.13. Then it will not grieve us (as it did *Solomon* verſe 18.) to leave our labours behinde us.

Uſe 4. To endeavour faithfully the good education of our children, that whether they prove wiſe or fooliſh, we may have comfort in our conſcionable care of their good. And we faithfully endeavouring their good, ſhall finde God ordinarily bleſſing our endeavours ſo far to them, as we ſhal leave all behinde us to them with comfort.

Eccles. 2. 24. 25, 26.

24. *There is nothing better for a man then that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.*

25. *For who can eat? or who else can hasten hereunto more then I?*

26. *For God giveth to a man that is good in his sight, wisdome and knowledge, and joy: but to the sinner he giveth travel, to gather, and to heap up: that he may give to him that is good before God. This also is vanity and vexation of spirit.*

THere is no good in man that he should eate and drinke, &c. even this I saw, that was from the hand of God, &c. *Solomon* having said that man hath no portion out of his labours, but griefe for his travel, verse 22,23. he here rendreth a reason of it taken from the continent or efficient cause of goodnesse, which he saith is,

1. Not man; it is not in his power to reach it, or give it.

2. But God, whatever good we receive, verse 24, whereof he rendreth a double reason. 1 From his own experience, verse 25. himselfe was as able and ready to seek good in the creatures as any: and yet he could get no other good out of them, then as it is said, vers. 22,23. 2 From Gods manner of dispensing these good things of this life, to wit, the wise & joyful use, and benefit of them to the good man: the travel about them, to heape them up to the sinner, and that also for the good mans use verse 26. which argueth that the finding of good by all our labours and travel is not in mans hand, but Gods. Whereupon he addeth this usual Epiphonema that this also is vanity, and vexation of spirit, verse 26. There is no good in man, or in the power of man: So I translate the words in the same sense, as the same words are translated, Chap. 3. 12.

Doctr. 1. To enjoy any good by our labour, yea so much as to eate or drinke with comfort, is not in mans hand, but it is the gift of God, *Jam.* 4. 13,14,15. *Eccles.* 3. 12,13.

There is a threefold good, which our soules might enjoy by

by our labours, 1 The having of the creature, 2 The uſe of it; 3 The benefit of that uſe.

None of theſe is in the power of our labours to attaine unto. 1 Not the having of the creature it ſelfe, *Eccleſ.* 9,11. *Levit.*26.19,20. *Deut.* 8.17,18. 2 Not the uſe of it, either to our ſelves, which may be intercepted (as the uſe of meat and drinke) 1 By ſickneſſe *Pſal* 107.18. *Job.*33.20. 2 By ſadneſſe, *Pſal.*42,3, and 102, 9. and 80.5. 3 By ſodain feares, and dangers, 1 *Sam.*30,16,27. 1 *Kings* 7, 19,20. *Pſal.* 78, 30,31: 4 By Covetouſneſſe, *Eccleſ.*4.8.& 6.2, 5 By ſcruple of Conſcience, *Acts* 10, 13, 14. or to others. 3 Nor the benefit of the Uſe, which is cheerfulneſſe and joy in it, the refreſhing and nouriſhing, which the creature might yeild, *Haggai* 1, 6. *Acts* 14.17. The benefit of doing good to others is acceptance: but that is of God too, *Rom.*15.31.

Reaſ. 1. Since the fall, the good which God put into the creature, (*Gen.*1, 31,) is accurſed to us for our ſin, ſo that now labour and ſorrow, is all our portion from the Creature, *Gen.*17.19. 2 Goodneſſe reſiding chiefly in God, is to be found in the creature only by participation, and that at his pleaſure, *Matth.*19,17. By *Adams* fall goodneſſe is devoted to the ſecond *Adam*; to wit, the goodneſſe of the creature, *Heb.* 2 6,7,8. Hence from him it is derived to us.

Uſe 1, To reprove, Firſt confidence in our ſelves, for the getting of this or that good by any means we can uſe, *Jam.*4: 13,14,15. Secondly, acknowledging the good we have to have come from our own meanes, *Hab.*1.16. *Amos* 6.13. Thirdly, The abuſing of meates and drinkes, and other creatures to vanity, ryot, and miſchiefe, &c. the gifts of God are to be uſed to his ſervice and praiſe, *Hoſ.*2. 8, 9.

Uſe 2. To exhort to look up unto God for the finding of good in all the meanes we uſe: and to acknowledge him in the attaining of it. The Heathens did ſo to their falſe god; how much more we to the true? *Dan*,5.4. We thanke our Hoſt for our good cheere; how much more ſhould we thanke God for it? 3. To teach us to look up to God, that we may finde good in his Ordinances eſpecially. For ſpiritual and eternal good things are leaſt of all in the power of the creature, to give or to receive.

*Doct.*2. It is not for any man to look to finde more benefit by his labours or by the creatures gotten and uſed by him, then *Solomon* did.

Reaſ.

Reaſ. No man knew the creatures better then he, nor how to uſe them to better purpoſe: neither can any man goe about to get benefit by them more wiſely, or more ſeriouſly.

Uſe. To teach us to content our ſelves with his experience; if he found no happineſſe by all his labours about the creature, if he found nothing by the creature, but his labour for his travel: no more ſhall we, if we depend upon our labour, or upon the creature, or ſeek happineſs in either.

Doct. 3. God giveth to the godly, wiſdome, knowledge, and a cheerfull uſe of the fruits of his labour, but to the wicked labour and drudgery, for the benefit of the godly; [verſe 26.] A man good in Gods ſight, is here meant the godly, as oppoſed here to the ſinner, *Job.* 27. 13, 16, 17. *Prov.* 28. 8.

Reaſ. 1. It is the end of Gods predeſtination, that all things befalling the wicked, ſhould redound to the glory of Gods mercy towards the elect, *Rom.* 9. 22. 2. The godly having Chriſt, have the world as theirs, and all the comforts of it, 1 *Cor.* 3. 21, 22, 23. 3. The godly uſing the creatures and their own labours about them, in their right place and kinde, reape that benefit from them which any way they can yeild, *Matth.* 6. 33. They in that way finde the bleſſing of God which exempts from ſorrow, *Prov.* 10. 22. But the wicked taking the creatures for their chiefe good, fall ſhort of God, and of that good alſo from the creatures and their labours about them, which otherwiſe they might attaine.

Obj. But doth it not oft fall out contrary, that the wicked have the world at will, and not ſo the godly, *Job* 21. 7, to 13. *Pſalm* 73. 3, 4, 5. and 17, 14.

Anſw. Firſt, It is ſo as *Solomon* ſpeaketh here with many godly, they enjoying a wiſe and cheerful uſe of their labours and of the creatures; and contrarywiſe many wicked labour and toyl, and that uncomfortably, for the good of the godly. 2. A little the righteous hath, is better then great treaſures of many wicked, *Pſalm.* 37. 16. For, 1. The joy of Hypocrites and worldlings is but for a moment, *Job.* 20. 5. *Iſai.* 50. 11. 2. Their proſperity is pernicious to them, *Prov.* 1. 32. 3. The great eſtates of wicked men never reſteth till it be devolved into the hands of the godly: but is meane while toſſed as a Tennis ball from one hand to another, from one family to another.

Uſe

Uſe. To exhort to godlineſſe. The godly are good in Gods ſight, they have comfort of their labours; The wicked mens labours is alſo for their benefit and comfort.

Doct. 4. The diſappointment of a mans labour is a vanity and vexation of ſpirit, eſpecially to ſuch as ſeek for happineſſe in their labours about the creatures, verſe 26.

Reaſ. It is a curſe of God, *Levit.* 26. 16.

Uſe. To ſtir us up the more to godlineſſe thereby we ſhall finde good in our labours, or if we be diſappointed; that alſo will worke our further drawing neere to God, *Hoſ.*2. 6,7.

Eccleſ. 3.1. to 9.

Verſe 1. *To every thing there is a ſeaſon, and a time to every purpoſe under the heaven.*

2. *A time to be borne, and a time to dye: a time to plant, and a time to pluck up that which is planted.*

3. *A time to kill, and a time to heal: a time to break down, and a time to build up.*

4. *A time to weep, and a time to laugh: a time to mourne, and a time to dance.*

5. *A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refraine from embracing.*

6. *A time to get, and a time to loſe: a time to keep, and a time to caſt away.*

7. *A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak.*

8. *A time to love, and a time to hate: a time of war, and a time of peace.*

9. *What profit hath he that worketh, in that wherein he laboureth?*

TO every thing there is a limitted terme (or Period) and a time to every will (or purpoſe) under the hea-

ven,

ven, &c. *Solomon* having ſhewed the vanity of all the creatures towards the attainment of felicity: and that Firſt, partly by their own nature, Cap. 1. 1, to 11. Secondly, partly by the great experience and tryall which himſelfe had taken of them, both in, Firſt, The knowledge and ſtudy of them, Chap. 1. 12, to 18. 2. The imployment and improvement of them to ſenſual delights, Chap. 2. he in this Chapter (the former part of it) and in theſe words ſheweth the vanity that lyeth upon the eſtate and actions of men, by the viciſſitude and variety of them, and that by the determined Appointment and limitation of Gods purpoſe and providence. Parts of the words, Firſt an Aſſertion that all things under heaven are ſubject to variety and viciſſitude of changes, and that by the determinate appointment and limitation of God, verſe 1, to 8. 2. A Collection or inference of the unprofitableneſſe of mens labours in regard thereof. The Aſſertion he firſt delivereth in a general Propoſition, verſe 1. Secondly, He declareth and proveth it, by an induction of 28 particulars, verſe 2, to 8. In the Aſſertion the word tranſlated *Seaſon*, is a ſet or limitted time or a determinate period, as the word is uſed for an appointed ſet time, *Ezra* 10.14. *Neh* 10.34. And the meaning is not to ſhew there is a fit ſeaſon allowed us of God for all things done under heaven. For Firſt, That is not true: If it were, what is that to demonſtrate the vanity or unprofitableneſſe of mens labour about the creature, which is here the ſcope of *Solomon*? And when he ſaith to every purpoſe, or as it is in Hebrew, to every will, he meaneth by a Metonymy, to every thing which a man willeth, or purpoſeth, or performeth. In the Induction, the 28 particulars conſiſt of 14 paire of contraries: wherein a man changeth from one contrary eſtate or courſe unto another, whereof the firſt paire is natural; to be borne, to dye. Secondly, the reſt voluntary; and they are either, Firſt, private and domeſtical, as a time. 1 Of planting and pulling up: 2 Of breaking down and building: 3 Of weeping and laughing: 4 Of mourning and dancing: 5 Of caſting away and gathering ſtones: 6 Of imbracing and refraining: 7 Of getting and looſing: 8 Of keeping and caſting away: 9 Of renting and ſewing: 10 Of ſilence and ſpeech: 11 Of love and hatred: Secondly, Politicke, as Firſt, Of killing and healing; Secondly, Of War and Peace.

Eccleſ

Eccleſ. 3. 1, to 9.

Doct. 1. The times that paſſe over us, bring upon us many changes, yea often from one contrary to another.

Doct. 2. To every change that befalleth us, even to every ſtate and buſineſſe of men under heaven, there is a time limited and determined by God.

Doct. 3. This change of mens eſtates, and the limitation of the times thereof, leaveth a man no profit by all his labour towards the attainment of Happineſſe: But for brevity ſake, all theſe may be handled together,

Doct. 1. As the maine propoſition of the Text.

Doct. 2. As the principal reaſon of it.

Doct. 3. As the chiefe uſe of both.

For proofe of the firſt *Doctrine*, *Pſal.* 30. 5, 6, 7. *Lament.* 1.1, 2, and 4, 1, 2, 7, 8. *Iſa.* 1. 21, 22. *John* 21, 18. The people ſometimes cry Hoſanna, ſometimes Crucifie; *Peter* ſometimes maketh a glorious confeſſion of Chriſt, ſometimes a groſſe denyal; *Paul* ſometimes as an Angel of God, *Gal.* 4.14. ſometimes an enemy, *Gal.* 4.16. *Nebuchadnezzar* ſometimes flouriſhing in his Palace, ſometimes grazing among the beaſts reſtored againe.

Reaſon 1. From the determinate purpoſe of God to limit mens times and changes, *Job.* 14. 5, and 7, 1. *John* 7. 30, and 8, 20. *Luke* 13. 32, 33, and 22, 53. *Acts* 13, 25, 26. *Pſal.* 31, 15. *Acts* 17, 26. *Dan.* 5, 26. Grounds whereof, Firſt, Gods ſoveraignty over us, and ſo his dominion over our times, *Acts* 1.7. The heire while under age hath his time limited, *Gal.* 4. 1. Secondly, Gods faithfulneſſe to us, *Pſal.* 119. 75. If our times were in our hands, we would never ſee ill times; If in Satans hands, he would never ſuffer us to ſee good dayes. Thirdly, Our aptneſſe to ſettle upon the lees, and to corrupt if not changed, *Zeph.* 1. 12. *Ier.* 48, 11. *Pſal.* 55, 19. Secondly, From the contrary principles dwelling in us, whence variety, yea contrariety of changes of carriage, *Gal.* 5, 17. Thirdly, from the Inſtability of all the creatures, and their outward eſtates, by reaſon of the curſe, *Gen.* 3. 17. which though to the godly it be changed to a croſſe, yet the croſſe abideth to them, the curſe to the wicked, 1 *Kings* 14.15.

Vſe 1. To weane us from faſtening our hopes and deſires after

after happineſſe in any eſtate here below, *Matth.* 6. 19. 20. *Prov* 23. 5. 1 *John* 2. 15,17. The unſettledneſſe of all things here below, demonſtrateth their unprofitableneſſe unto happineſſe. Secondly, to keep us from preſuming of our own undertaking, and from profeſſion of abſolute purpoſes and promiſes, without ſubjection to the wil of God, *Jam.* 4. 13, 14, 15. *Luke* 12. 19, 23. *Prov.* 27. 1. 3 To moderate our mourning in hard times, and our rejoycings and confidences in good houres, *Pſalm* 39.9. and 115,3. *Mich.* 7.7, 8. *Pſalm* 30. 6,7. 4. To ſtir us up to ſeek and wait for a ſetled manſion in heaven, *Heb.*13.14, 5. To take off the plea for dancing *hence*. For it is not ſaid there is a lawful time to dance, but a limited time. *Herodias* daughter (*Salome*) had a time to dance, as to earne halfe a Kingdome for a dance, and to get *Iohn Baptiſts* head; So another time of a contrary dance, when falling through the Ice (if we may believe *Nicephorus*, lib. 1. cap. 20.) her feet capered under water, and her head being cut off by the Ice, it danced above the Ice.

We read Firſt, of a Religious dance, *Lxod.* 15. 20. Secondly, of a civil dance to entertaine Conquerours *Iudg.* 11. 44. 1 *Sam.* 18. 6. *Luke* 15. 25. when the eyes are ſet upon joy. But, not in mariages, where is more temptation to luſt. *Tully pro Murena*! *Nemo ſaltat ſobrius niſi forte inſaniat, neque ſolitudine neque in convivio honeſto & moderato*; eſpecially its unmeet in *N.E.* and that now when the Churches of *England* are in ſuch diſtreſſe, *Ezek.* 21.10.

Eccleſ. 3. 10. 11.

10. *I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it.*

11. *He hath made every thing beautiful in his time: alſo he hath ſet the world in their hearts, ſo that no man can finde out the work that God maketh from the beginning to the end.*

SOlomon in the former verſes of this Chapter argueth the vanity that lyeth upon the eſtate and actions of men by reaſon

reaſon of the viciſſitude and variety of them, and that limited and determined, by the Appointment of God. And from thence he inferreth the vanity and unprofitableneſſe of mens labours to ſeek for happineſſe in creature comforts, verſe 1. to 9. Now therefore leaſt men ſhould ſleightly paſſe over theſe varieties of changes that paſſe over them, and make no profitable uſe of them (as if they came by fortune or chance, or Gods neglect of the government of the world) *Solomon* here preacheth to us a fourfold profitable uſe and obſervation of them.

1. That God hath given this travaile to the ſons of men, to exerciſe themſelves in obſerving and finding out Gods work in them all, *verſe* 10. as 11. Having made every thing beautifull in his ſeaſon. 2. Having put the world in the hearts of men, *verſe* 11.

2. That whatſoever our eſtate be, we ſhould not looke to find thechief good in them, but be doing good with them, *verſe* 12. 13. and take ſuch good from them as they afford, *verſe* 12, 13.

3. That theſe changes are wholly and unchangeably in Gods hand, and aime at a gracious end, that men ſhould fear before him, *verſe* 14.

4. That there is to be obſerved a ſetled order in this variety of changes, as in the motions of the Heavens, *v.* 15.

Doct. To conſider and finde out the work of God in all the variety of changes that by his appointment doe paſſe over us, it is a travaile given of God to exerciſe the ſonnes of men: As in ſearching out the creatures, it was a travail given of God, *Eccleſ.* 1. 13. So here to ſearch out the work of God in all changes that befall us, *Pſa.* 111. 2,3,4.

Reaſon 1. From the beauty to be obſerved in every work of God (that is in every change befalling us) in its ſeaſon. To the beauty of the body there concur three things, 1. ὁλοκληρία; when no member is defective or ſuperfluous: good conſtitution; every maime is a blemiſh: every ſuperfluity is a deformity. 2. συμμετρία *Partium*, when one part is proportionable to another, and all ſuitable to their end, and to their head, good proportion. 3. εὐχροία, well-colouredneſs, or well-favouredneſſe, good complexion. So in Gods work about us there is 1. A perfection, as in the creatures, *Iſay* 40.26. So in his government of us, *Deut.* 2.4. *Iſay* 5.4. 2. A Symmetry or proportion, Firſt

between

between the Lord and his work, 2 *Tim.* 2. 13, *Ezek.* 20. 9, 14, 22. Secondly between his former and latter works, *Judges* 6.13,14. Thirdly between the instrument and the work God doth by it [*multum refert Davusne loquatur an herus*] Arrogant cruelty becommeth *Pharaoh*; Prophane blasphemy, *Rabshekah*; Cursing, *Shimei*; Treason, *Judas*, *Isay* 32.6,8. Fourthly between Gods dealings with us, and ours with him, *Psalm* 18. 24,25,26. The wild-fire of lust in *Sodom* was punished with wild-fire and brimstone. So in destroying the *Ægyptians* First-borne, *Exodus* 4.22,23. So in *Nadab* and *Abihu*. So in *Adonibezek*, *Judges* 1. 6, 7. 3. ἐυχροΐα, well-favouredness: It is a beauty in the countenance. First Cheerfulness. Secondly Lightsomness. First, there is a cheerfulness in Gods works at last, *Gen.* 45.7,8. *James* 5.11. *Heb.*12.11. They have a pleasant countenance, *Psalm* 92.4. & 58.10. Secondly, there is a lightsomness in them, giving light and instruction, *Psalm* 107. 43.

Reason 2 From Gods putting the world into our hearts, *verse* 11. where by the *world* is meant, First, not onely the creatures, the world of them; Secondly, but chiefly the world of changes of the creatures, of which *Solomon* here speaketh; hath put the world into their hearts, implyeth that God hath put into our hearts, First, some desire and delight to search and finde out the work of God in all the changes that passe over us. So putting into the heart implyeth desire and delight in a thing, *Psalm* 40.8. Secondly, ability to doe it, *Jer.*31.33. Both together are expressed by that phrase, *Revel.* 17. 17. The ground of which is our impotency and impossibility, without this putting the world into our hearts, that ever we should finde out the work of God from beginning to the end, Text *verse* 11.

Use 1. To stir us up to observe add finde out the work of God in every change of estate that passeth over us: It is else a brutishness in our selves, *Psalm* 92. 5, 6: It is a dishonour to God and to his work, *Isay* 5.12. It is an enlargement of knowledge and favour from God to consider his works, *Psalm* 107.43. As when a good workman seeth a man taken with his work, he is willing to shew him all his Art in it. 2. To teach us not to disparage, or slight, or dislike any of Gods works, but to magnifie them. They are every one beautiful in his season, *Job* 36.24. *Isay* 45.9. *Psalm* 64.9. This magnifying of every work of God (as beautiful

ful in his ſeaſon) will keep us from diſcontentment and murmuring at Gods providence, whatſoever it be that befalleth us or ours, *Job* 1. 20. *Pſalm* 39. 9. 2 *Kings* 20. 19. It may ſeem an uncomely thing to take faire and full cluſters of ſweet Grapes, and to tread them and preſſe them in a wine-preſſe to leave nothing in them but huſks, till in the end you ſee what ſweet wine is preſſed out of them, which keepeth lively and ſweet, when elſe the Grapes left alone would be rotten.

Uſe 3. To teach us to improve and imploy that knowledge of the world (that is of all the changes that befall us in the world) which God hath put into our hearts, to finde out the councel and work of God therein. It was happineſs to *Heſter* in her advancement, *Heſter* 4. 14. To *David* in croſſes, *Pſalm* 119. 67, 71, 75.

Obj. Yea ſaith one, if I could but ſpell out Gods meaning in his works and dealings with my ſelfe and mine, it would give me great contentment

Anſw. 1. In evils obſerve, Firſt what thou waſt doing when a croſſe befel thee, *Dan.* 4. 30, 31. Secondly, what conſcience ſuggeſteth to thee, *Gen.* 42. 22. Thirdly, the proportion of the affliction to thy ſinne, *Judg.* 1. 7. Fourthly, caſt all Idols out of thy heart, and enquire of the Lord his meaning, that thou mighteſt know it and doe it, *Pſalm* 25. 9, 12. God was long in anſwering *Johanan* and his company, even long after a Sabbath, becauſe they fought in hypocriſie, *Jer.* 42. 20.

2. In good things obſerve, Firſt the opportunities and advantages God putteth into our hands, according to his word, *Heſter* 4. 14. Secondly, the great works God hath in hand, and derive your Brooks to runne into that ſtream, *Jer.* 45. 4, 5. Now God is advancing Reformation, purſue we that.

Eccleſ.

Eccles. 3. 12,13.

Verse 12. *I know that there is no good in them, but for a man to rejoyce, and to doe good in his life.*
13. *And also that every man should eat and drink, and enioy the good of all his labour, it is the gift of God.*

I Know Good (that is, the Good of man) is not in them. These words containe in them the second profitable observation which *Solomon* hath made of the variety of the changes of our creature-comforts and discomforts, and employments about them; to wit, that the good of man is not to be found in changes of creature-conditions, and employments or labours about them, but to enjoy the good of them, and to doe good with them; which he amplifieth by a twofold Argument or Reason.

Reas. 1. From his own certain judgement or experience of them, *I know that good is not in them*, v. 12.

Reas. 2. From the proper cause of any good or comfort that a man can either take himselfe or give to others by the creatures, or by his labour about them, it is the gift of God, *verse* 13.

Doct. The good of man is not to be found in the creatures, but it is from the gift of God, to doe good with them, or to enjoy the good of them. His meaning is not that there is no good in the creature; for that were contrary to *Gen.* 1.31. But that 1. The chiefe good of man is not in them, 2. That it is not in themselves to minister their own good to us without the gift of God, *Job* 28. 2, to 12, &c. to the end of the Chap. *Eccles.* 2.24.

Reas. 1. From the end of all the creatures, and of all their changes about man, and of our labours about them, they are all for us as their end, *Psalm* 115.16. *Gen.*1.26. *Deut.* 4.19. And therefore our good cannot lie in them, but their good rather lieth in us.

Reason 2. From our forfeiture of the good that is in them by the Fall, that now the good in which they were created 1. Is much impaired. 2. Is not yielded to us without a renewed

renewed gift from God, *Gen.* 3.17,18,19. Which curſe is encreaſed by actual ſinne, *Gen.* 4. 12. *Iſay* 7. 23, 24. *Levit.* 26. 18,19,20. *Haggai* 1.6. & 2. 16,17: 3. From the emptineſſe of our hearts to doe any good, or to make any good uſe of what changes befall us, *Hoſ.* 14. 8. *John* 15. 5. 2 *Cor.* 3. 5, 4: From the Prerogative of Chriſt, as to teach us to profit *Iſay* 48. 17. *God in Covenant, the Holy One of Iſrael, our Redeemer.*

Vſe 1. To ſet before us the frame of the ſpirit of a chriſtian penitent ſoul; It knoweth his good is not in the creature, nor in any creature-comfort, nor in any creature-changes, nor in any creature-labours.

Vſe 2. To look for no more from the creatures then is in them, and that way wherein we may get it out of them. Chiefe good is not in them; nor can they yield that good which is in them but by the gift of God: With the gift of God, and by it, you may eat, and drink, and rejoyce in the enjoyment of the good of your labours, and doe good to others in your life time by the creatures.

Vſe 3. To move men to repentance that have reſtrained the good of the creatures form themſelves, *Exod.* 22. 22,23, 24. *Jer.* 5.24,25.

Vſe 4. To ſeek and expect the good of any creature, or of our labour about it, by Prayer and Faith in the blood of Chriſt, *Matth.*6.11. 1 *Tim.* 4. 3,4,5.

Vſe 5. To ſtir up ſuch to thankfulneſs as both take good and doe good by all the changes that paſſe over them: It is God that worketh the power of the will to will, and the power of the whole man to do; and therfore we are to fear before him, *Phil.* 2.12,13: Elſe a wiſe man may act fooliſhly, and a ſtrong man weakly, in many faire opportunities.

Eccleſ. 3. 14.

Verſe 14. *I know that whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doth it that men ſhould fear before him.*

COherence ſee in *verſe* 10, 11.

Doct. What God himſelfe doth, that taketh place in every

every Age, without any addition to it, or taking ought from it by any creature.

The meaning of the words cannot be, that every work of God is everlasting: For no work of God is so, but the Angels and soules of men, the highest Heavens, and the bodies also of men after the Resurrection. But whatsoever God doth, that shall be for ever; to wit, It shall take place in every Age. It is not (to wit for the creature) to adde to it. It is not to take away from it, *Psalme* 33 9, 10, 11. *Eph.* 1.11. *Job* 23.13,14. *Matth.* 5.36. & 6. 27. *Prov.* 19: 21. & 29.26. *John* 19.10,11. Some grant a generall concourse of Gods providence to every thing done by the creature, seeing he sustaineth all things in their Life, Motion, Being; but doe not acknowledge a speciall concourse to the producing of each particular act, as inclining to it, and determining of it, unlesse the act be supernatural. But surely, as God inclineth and determineth the will by gifts of grace, by motions of the spirit (exciting and enlarging the heart) and good objects unto spiritual acts; so doth he incline naturall agents to natural acts by natural disposition; and voluntary Agents to moral and civil acts by moral and civil Dispositions, Motions, Objects, *Exod.* 12. 36. And casual Agents to casual events by casual occurrences.

Reason 1. From the nature of God; he is the first and universal cause, *Eph.* 1. 11. *Rev.* 1.8. *Rom.* 11. 36. and therefore concurreth to every effect. *Adam* under God is the first cause of all the sonnes and daughters of men, *Acts* 17. 26. But he is not the cause of all their actions; for he produceth them voluntary Agents: And therefore what they doe by choice of their own will, he is no cause of that, seeing he inclineth not, nor determineth their will to it, save onely as he propagateth to them natural pravity; else he was not the cause of *Cain's* murder of *Abel*, which is more plaine in other parents; *Causa causæ* is *causa causati*, holdeth in natural Agents, not voluntary. But God is the first cause, not onely of all causes, but of all effects, First, of good things *per se*, *Jam.* 1.17. *Hos.* 14.8. Secondly, of evill things, by accident or occasion, *Acts* 4. 27, 28. 2 *Sam.* 12. 11, 12.

Reason 2. From the nature and condition of the creatures. They are all Gods instruments, *Heb.* 1. 14. *Isay* 10. 5,15. & 44.28. *Joel* 2, 25. *Matth.* 8.8,9.

Obj.

Obj. 1. The creatures may be ſaid to be Gods Inſtruments, becauſe he may and doth uſe them when he will; not that he doth always uſe them.

Anſw: Yes always when they work at all: The Devil himſelf, and all his inſtruments, are indeed but Gods inſtruments: So Faith beholdeth them, *Job* 1. 21. Hence always Gods ends are more fulfilled then the ends which the inſtruments aymed at, *Gen.* 45. 7, 8. with *Ch.* 37. 20.

Obj. 2. *Hoſ.* 8.4.

Anſw. Its meant, Not of his Providence; See 1 *Kings* 12.24, But of his Ordinance.

Obj. 3. *Zach.*1.15.

Anſ. They helped forward deſtruction beyond Gods approbation, but not beyond his providence.

Obj. 4. What need then of Counſels, Commandements, Rewards and Puniſhments?

Anſw. As if the wind need not blow, becauſe a windmill cannot move but in, and by the wind. Theſe Commandements and Counſels, &c. are the blaſts by which God moveth us.

Obj. 5. Thus you take away free will from the creature, not onely in acts of ſpiritual grace, but even in morall and civill actions?

Anſw. No ſuch matter: For God determineth all actions, not by impoſing neceſſity upon the will, but by inclining it according to the nature and liberty of it; to wit,

1. In good actions, by, Firſt, infuſing good gifts, *Exodus* 12. 36. Secondly, exciting by good motions. Thirdly, Propounding good objects.

2. In evill actions, by, Firſt, eliciting the evill within into outward act; Firſt, by leaving to Satan, and evill objects, *John* 13.2. Secondly, by propounding good objects, *Pſalm* 105. 24, 25. Secondly, occaſioning the choyce of evill (as *Adams* fall.) Firſt, making the Subject mutable and declinable. Secondly, giving leave to inſtruments to tempt, as Satan in the Serpent. Thirdly, by propounding objects: Faire Fruit, Good Name.

Uſe 1. To teach us to feare before the Lord, Text, *Phil.* 2.12,13. *Jer* 10. 5,6,7. Our Saviour calleth us to *feare him that can caſt both body and ſoule into Hell*, Luke 12. 4, 5. How much more to feare him that can caſt both body and ſoule

into ſinne, which is worſe then Hell, and for himſelf moſt pure and holy in ſo doing, *Iſay* 6. 3,9,10.

Uſe 2. In Gods feare to acknowledge him in all our ways, as thoſe who can doe nothing without him, and who worketh all our works for us, *Prov.* 3. 5, 6, *Pſalm* 57. 2. *Iſay* 26. 12.

Uſe 3. To look higher then the creature in all things befalling us, which will traine us up to 1. Patience in evils. 2. Contentment in evills, *Job* 1. 21. 2 *Sam.* 16. 10. *Pſalm* 39. 9. 3. Thankfulneſſe for that which is good, *Gen.* 33. 10. *Neh.* 2. 8. *Ezra* 7. 27. 4. Fruitfulneſſe, or making a good uſe of all occurrences, whether good or evill, befalling us. If Gods hand be in every thing, ſurely good may be gathered out of it, *Pſalm* 116. 16. *Amos* 4. 6, 8, 9, 10, 11. 5. Courage in all approaching danger; *All our hairs are numbred: A ſparrow falleth not to the ground without God*, Mat. 10. 29, 30.

Uſe 4. To teach us the vanity of all humane endeavours and purpoſes without God, *James* 4. 13, to 16.

Eccleſ. 3. 15.

15. *That which hath been, is now: and that which is to be, hath already been, and God requireth that which is paſt.*

COherence, ſee above *verſe* 10,11.

Theſe words expreſſe the fourth obſervable thing in the changeable courſe of Gods providence about the ſonnes of men; to wit, That there is a ſetled order and conſtancy in that inſtability, as there is in the motions of the Heavens and heavenly bodies. There is great variety of changes in the Moone, yet great conſtancy in that variety; as it was in one moneth, ſo in another.

Solomon had ſuch a like ſpeech before, *Eccleſ.* 1. 9, 10. but there he ſpake of the works of Creation, or of Nature, as Spring, Summer, Autumn, Winter, &c. but here he ſpeaketh of the work of providence.

That which hath been, is now, &c.] Not that the ſame individual things ſhall returne againe; for dead men ſhall returne

turne no more into this world, *Iob.* 7. 8, 9, 10. neither doth he ſpeake of Gods extraordinary and miraculous actions, whether of Judgement or Mercy, *Exod.* 10, 14. *Deut.* 4. 32, 33. *Iſh.* 10. 12, 13, 14. 2 *Kings* 20. 11. nor of the rare and ſingular inventions of men, as of Printing, or Guns. But he ſpeaketh of the works of Gods ordinary providence in diſpoſing of the variable changes of the eſtates and affairs of the ſons of men: which though they be carried with great variety, yet are they carried alſo with great ſtability and correſpondency, and ſutableneſſe one to another.

Doct. 1. The former wayes and workes of God in diſpoſing of the eſtates of the ſons of men, God bringeth them about againe from one generation to another, 2 *Pet.* 2. 4, to 9. *Rom.* 11. 21, *Jer.* 7. 12, 14. *Pſal.* 48. 8. 1 *Cor.* 10. 11. Gods former dealings with the ſons of men in former times, are precedents of what he will doe in after Ages.

Reaſ. 1. From Gods nature which is ever like it ſelfe, *Heb.* 13. 8, 10, 12, 28, 29. *Mal.* 3. 6. 2. From the correſpondency of Gods workes to his word; every work of God fulfilleth either ſome promiſe in the word, or ſome threatning. Now the word is ever ſutable to it ſelfe, ſo is Gods worke. The examples of Gods dealings in Scripture would be of no uſe to us, if they were not precedents and patterns of the like to be performed, in like caſes in after times, 1 *Cor.* 10. 11. *Rom.* 11, 21. *Joſh.* 1. 5. with *Heb.* 13. 5. *Jam.* 5. 11, and verſe 17. 18.

Uſe 1. Againſt *Manichees* who thinke one God to have governed in the old Teſtament, another in the new. But the ſutable carriage of all things now as then, argueth the ſame hand to rule both then and now, *Heb.* 12. 29. It is alſo a refutation of fortune; for fortune is not ſtable, nor keepeth any certaine or proportionable courſe. 2. To ſend both comfort and ſtay, and warning alſo to Gods people, from the courſe of Gods providence to his people of old, *Pſal.* 22. 4, 5, & 77, 10, 11. yea from Gods former dealings with our ſelves, *Pſal.* 77. 6. 1 *Sam.* 17, 34, to 37. warning alſo, *Heb.* 12. 28, 29. *Pſal.* 99. 6, 8. Beware of breaches in generall Courts. It will preſage and produce like effects, as breach of Parliaments hath done in *England*. 3. To threaten to wicked men like judgements, which have befallen others for like ſinnes in former Ages, *Dan.* 5, 18, to 28, 2 *Pet.* 2. 4, to 9. *Jude* 11. *Iob.* 4. 8. 4. To teach the children

of God to perſevere in like conſtancy, and to keep an holy correſpondency in all their actions and courſes, that we may be like to our heavenly Father.

*Eccleſ.*3.16,17.

16. *And moreover, I ſaw under the Sun the place of judgement, that wickedneſſe was there; and the place of righteouſneſſe, that iniquity was there.*
17. *I ſaid in mine heart, God ſhall judge the righteous and the wicked: for there is a time there for every purpoſe, and for every worke.*

IN the former part of the Chapter *Solomon* ſhewed the vanity of the eſtates of men, by an argument taken from the changes and viciſſitude which the determinate hand and Providence of God did put upon them. In theſe verſes he obſerveth and declareth another vanity that befalleth our eſtates by the hand and government of Magiſtrates: yea a vanity that befalleth upon judgement-ſeats themſelves. The vanity is wickedneſſe, which is both, Firſt, ungodlineſſe, 2 *Sam.*22.22. Secondly, unrighteouſneſſe, *Iſai.*58,4,9. And leſt this vanity ſhould caſt ſome blemiſh upon the wiſe and juſt providence of God (whereof penitent ſoules are more tender) he declareth his reſolution of that doubt, what it was in his own heart, that God will judge righteouſly, and ſo reform all the iniquity of Judgement-ſeats: And this he proveth by a principle delivered in *v.* 1. of this *chap.* taken from the time appointed for every purpoſe and every work there, *verſe* 17.

Doct. 1. He that ſhall live in the beſt times of the beſt Commonwealths, may ſee ſeats of Judgements and Juſtice corrupted with wickedneſſe and iniquity. The word *wickedneſſe* ſignifieth both, Firſt, Ungodlineſſe, 2 *Sam.*22.22 Secondly, Unrighteouſneſſe or iniquity, *Iſai.* 58,4,6. *Solomon* ſpeaketh not of Markets, or Tavernes, or Stewes, or Mountaines of prey (Strand-gate Hole, *Shooters Hill*, *Black Heath*, *Saliſbury Plaine*, &c.) but of Seats of law and juſtice, and that not in the reigne of wicked Tyrants, *Saul*, *Ahab*, *Iezabel*, or the like, but in the times wherein himſelfe lived, which

which were the beſt which the beſt Commonwealth, the Commonwealth of *Iſrael*, ever ſaw, even the times of *David* and *Solomon*. In *Davids* time, 2 *Sam.* 19, 24, to 30, with 16. 4. In his time and *Solomons*, *Eccleſ.* 10, 5, 6, 7, 1 *Kings* 11. 6, 7, 8, and 12, 4. In *Aſas* time, 2 *Chron.* 16. 10. In *Ieboſophats*, 2 *Chron.* 18, 1, & 20, 33, to 37. In *Uzziahs* and *Iothams*, *Iſai.* 1. 21, 22, 23, & 5, 7, & 3, 12, 15. In *Hezekiahs*, *Micah* 7, 3, 4, & 3. 9, to 12. with *Ier.* 26, 18. In *Ioſiahs*, *Zeph.* 1. 1, 9, & 3, 1. 3.

Reaſon 1. Acceptance of perſons in the Princes promoting their kinſmen or friends (though unworthy) to Judgment ſeates, as *Samuel* promoted his ſons, 1 *Sam.* 8, 1, 3.

Reaſon 2. Miſ-information and receiving it without hearing both parties ſpeak, 2 *Sam.* 16. 1, 2, 3, 4. with Chap. 19. 26. 29.

Reaſon 3. Wicked ſervants of Counſellours about a Prince, *Prov.* 25. 4, 5. 1 *Kings* 12. 8, to 11.

Reaſ 4. Selfe ſufficiency, leaning to a mans own wiſdome, *Ioſh* 14. 15. *Prov.* 3, 5. 6, 7.

Reaſ. 4. Bribes or gifts, 1 *Sam.* 8. 3. *Exod.* 23. 8. *Prov* 28 1. 21.

Uſe 1. To teach us not to wonder, if we finde ſometime the like errours here in our Courts. We are to humble our ſelves for the ſins of our Courts, *Iſai.* 59. 14, 15, 16. 2 *Chron* 19. 10. It may be every one will not Judge it an iniquity to fine the injury of twenty pound at two hundred; we read of reſtauration two-fold, four-fold, ſeven-fold, but never one hundred fold. But is it not a wickedneſſe to ſuffer blaſphemy to paſſe unpuniſhed, and Sodomitical Rapes? what will become of rigour without mercy, is yet unknown.

Uſe 2. To teach men of place, Firſt, not to affect ſeats of Juſtice, they will not ſecure them. Secondly to prevent theſe errours, which is done by, 1. Gods feare, 2 *Chron.* 19. 6, 7. 2. Not judging by the hearing of the eare, *Iſai.* 11, 3, 4. unleſſe both eares be open. 3, Rejection of gifts, *Iſai* 33. 15.

Uſe 3. To refute the Popes infallibility of Judgement; for he hath not ſuch a promiſe of infallibility, as the King hath, *Prov.* 16. 10.

Uſe 4. To moderate mens eagerneſſe to ſuits at Law.

Obiect, Why may I not ſue for my Right?

Anſw. But can you tell that you ſhall attaine your right by ſuit?

Uſe

Vſe 5. To teach us Private cenſurers may erre much more, who have not received like promiſes.

Doct. 2. God will finde a time to Judge both the righteous and wicked, with every purpoſe (or will) and every work, verſe 17. Not onely at the laſt Judgement, *Matth.* 12.36. 1 *Cor.*4,5. *Eccleſ.*12. laſt. but even in this life, *Prov.*11.31. *Pſal.*9.4,12,16, & 7,11, to 16, & 76,9,10. *Exod.*22,22,23,24.

Reaſon 1. The glory of God, *Pſal.*9,16, and 50,26,

Reaſ. The reſtraint and check of the rage and pride of men, *Pſal.*9.20

Reaſ. 3. The groanes and ſighes, and expectation of the poor afflicted, *Pſal.*12,5. Pſal.9.18.

Vſe 1. To exhort to watchfulneſſe in Judgement-ſeats, and againſt all ſecret unrighteouſneſſe, *Eccleſ.*12. laſt.

Vſe 2. To exhort to quietneſſe of ſpirit, when wrong Judgement proceedeth, *Eccleſ.* 5.8.

Eccleſ. 3. 18. *to* 23.

18. *I ſaid in mine heart, concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.*

19. *For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dyeth, ſo dyeth the other; yea, they have all one breath, ſo that a man hath no preeminence above a beaſt: for all is vanity.*

20. *All go unto one place, all are of the duſt, and all turne to duſt againe.*

21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?*

22. *Wherefore I perceive that there is nothing better then that a man ſhould rejoyce in his own workes: for that is his portion: for who ſhall bring him to ſee what ſhall be after him?*

SOlomon having obſerved a vanity that befalleth the eſtates of men, Firſt, by the overuling providence of God,

God, limiting all their changes, verſe 1. to 14. Secondly, By the hand and government of Courts of Juſtice over other men, verſe 16.17. Leaſt this ſhould reflect any diſhonour upon the providence of God, whereby he governeth all things in the world wiſely, righteouſly, holily: He taketh up and giveth himſelfe and others a two-fold ſatisfaction in this point, from a two-fold meditation. 1. From the order of which God will take to redreſſe all the iniquities of Courts of Juſtice, both in this and in another world, verſe 17. 2. From the end which God aymeth at in leaving Courts of Juſtice to ſuch iniquity, which is double, Firſt, God doth it to try them; Secondly, He doth it to let them ſee, They are as beaſts one to another, verſe 18. And to convince them the more of this latter, that men be but beaſts, he argueth it not only from their uſage of one another as beaſts, but from ſundry events common to them with beaſts; that which befalleth the ſons of men, befalleth the beaſts, to both alike. Which he argueth, Firſt, for their bodies in three particulars: 1. In the likeneſſe of their deaths, as one dyeth, ſo dyeth the other. 2. In the likeneſſe of their breath, they have all one breath, verſe 19. 3. In their burial and reſolution of their bodies; all turne to the duſt as they came from it. Secondly, For the ſoul or ſpirit of man which goeth upward, and the ſpirit of the beaſt that goeth downward, this difference is not known or acknowledged, diſcerned, or conſidered by men genetally, to wit, not by natural men at all, verſe 21. From whence he taketh this Corollary, That ſeeing a man can take ſo little comfort or contentment in the eſtate or courſe of other men, therefore ſo to live as a man may rejoyce in his own workes, verſe 22. which he proveth Firſt, from the propriety he hath in that courſe, it is his portion. Secondly, From the impoſſibility to know what ſhall be after him, verſe 22. or from his uncertainty of future events. To gather up all the points here delivered into a narrow room, all may be comprized in one note of doctrine; the reaſons thereof and the uſes thereof alſo, let us handle them.

*Doct.*1. He that ſhall ponder in his heart, and conſider the eſtate of the ſons of men, ſhall finde that God would have men to ſay they are as beaſts, verſe 18. 19. That which *Salomon* upon ſerious pondering in his heart the eſtates of the ſons of men, did reſolve and ſay it, that God doth

doth this or that about them, that they might see themselves to be as beasts: the same another Christian pondering the matter in his heart may discerne, resolve it, and say it, *Psal.* 49,12,20, and 73,22. *Prov.* 30.2. more brutish then any man; which implyeth that First, all men are brutish, Secondly, he more then others. When God will cleere it to *Peter* that he might converse with all sorts of men, he shewes him in a vision that God would have him eate of all beasts, *Acts* 10.12.13,28.

Reason. 1. From the violent, and fraudulent and beastly oppression of men in authority over the poor people, *Prov.* 28.15. *Zeph.* 3,3. *Luke* 13.32. *Psal.* 10.9. *Dan.* 7.4, to 7. *Ezek.* 21.31. *Gen.* 10.9. 1 *Sam.* 26.20.

Reason 2. From the like occurrences, or events befalling their outward man or body in their, First, lives; both a like subject to hunger, cold, heats, labour, wearinesse, sickness, paines, yea mans body more subject to these then the beasts. Secondly, Deaths; both mortal alike. Whether, 1. By a natural death, 2. By a violent death, as hanging, drowning, stoning, burning, stabbin, &c. 3. Burials. First, both alike resolved to dust as they come from it, excepting some special priviledge, as Christ, *Henoch*, *Eliah*. Secondly, both subject to base contempt, *Jer.* 22.19.

Reason 3. From mens prostituting of their souls to like or worse conditions then that of the souls of beasts; who of all the sons of men, in an estate of vanity (or nature) considereth or knoweth (that is acknowledgeth) the difference of his soul which goeth upwards, from the soul of the beast, which goeth downwards? For, men cleave to earthly things to maintaine this life as doe the beasts: both a like follow their sensual Appetites; immortall food and rayment of the soul is generally neglected. The immortal soul cannot feed upon bodily meats and drinks, nor be satisfied with silver or gold, but with the favour of God, the blood of Christ, the gifts of the spirit, the Ordinances of God, communion of Saints, &c. All which are neglected.

Use 1. To teach us to look at Magistrates and Courts of Justice as set up of God for tryal of men, (as well as for other ends.) To try, First, Magistrates themselves [*Magistratus indicat virum*] Place of government tryeth the spirit of a man, whether it be just or corrupt, liberal or covetous, valiant or fearful, for God or for man. Secondly, Subjects,

jects. *Prov*, 28. 12. for *hidden* read *tried* or *ſearched*; as *Prov.20.27. Gen.44.12.* Subjects tryed in their, 1. Faith, *Heb.11.36. 1 Pet.4 12.* 2. Patience, *Luke 21.19.* 3. Obedience, *Acts 4.19.* Let Magiſtrates look at their places as Furnaces to try them. Let people look at Magiſtrates, eſpecially unjuſt ones, as ſent of God to try them.

Uſe 2. To teach all ſelfe debaſement; Magiſtrates when they prove unjuſt, rule over the people as beaſts, & all the people naturally live as beaſts that periſh, labouring for the meat that periſheth; and ſo for periſhing Rayment, Honour, Pleaſure, and Profit, ever ſince we affected to become as Gods, *Gen.3.5.* we fell to be like the beaſts; whence God clothed our Parents fallen with the skins of beaſts, *Gen.3.21.* Yea, our braveſt cloathing is with webs of Silk-works, as 1. Expreſſing whom we are like, *Job.25.6.* 2. preſaging what we ſhall one day be covered with, *Job* 17. 14, & 21, 26.

Uſe 3. To ſtir us up to conſider better of our ſouls, and to make better proviſion for them, leaſt we live and dye like beaſts, *Joh.6,27.*

Uſe 4. To refute the Popiſh opinion of *Limbus patrum*, which they place in the earth beneath, *Bellar. de purgat.* l. 2. c. 6. But here we ſee the ſouls of men before Chriſts Reſurrection went upward.

Uſe 5. To teach us ſo to live as we may rejoyce in our works; there is little comfort in living like beaſts that periſh; but there is rejoycing in a Chriſtian courſe, *Iſai.64,5. 2 Cor.1. 12.*

Motives, Firſt, It is our portion, *Eccleſ*, 3. 22. as that which, 1. Maintaineth us with neceſſaries, conveniences, and delights for the preſent, *Prov.16,8.* 2. Maketh up all other loſſes and croſſes, *Acts 20.23,24. Pſal.73,26.* 3, Maketh proviſion for another world, 1 *Tim.* 6,17,18,19. *Luke* 16.9, & 12,33.

Secondly, uncertainty of future events, if we leave our good works to be done by our laſt Wils and Teſtaments, it is uncertaine how they may be fulfilled.

Eccleſ.

Eccles. 4. 1, 2, 3.

Vers. 1. *So I returned and considered all the oppressions that are done under the Sun, and behold the tears of such as were oppressed, and they had no comforter: and on the side of their oppressours there was power, but they had no comforter.*

2. *Wherefore I praised the dead which are already dead, more then the living which are yet alive.*

3. *Yea, better is he then both they, which hath not yet been, who hath not seen the evil work that is done under the Sun.*

IN this Chapter *Solomon* proceedeth to declare other vanities that befal the estates of the sons of men in this world, over and besides the vanity which befel them either by the just and wise government of Gods providence, or by the unjust administration of mens government or judgement seats. In the estates of men do arise the vanities here observed: first from the neglect of compassion to men oppressed, vers. 1, 2, 3. Secondly, from envy, verse 4. Thirdly, from idleness, verse 5. 6. Fourthly, from covetousnesse, verse 7, 8. Fifthly, from solitarinesse, verse, 9, to 12. Sixthly, from wilfulnesse, verse 13, to 16. *Solomon* turning his minde from considering former vanities, and now considering oppressions, he fastneth his thoughts chiefly upon the sad and pittiful estate of men oppressed.

This estate is set forth, First, by their adjunct, want of comfort or succour: and they had no comforter, twice repeated. Secondly, by the contrary strength and store of power in their oppressors; So great that some translate that the oppressed had no power of escaping from it: and the words may beare both; verse 1. Thirdly, By the effect which then it wrought in himselfe, to wit, to praise, 1. The dead above the living, verse 2. 2. The unborne above the other, verse 3.

Doctr.

Doctr. 1: It is a vanity that befalleth the eſtates of men under the Sun, that men of power abuſe it to oppreſſion: And a further vanity that men oppreſſed (though lamentably oppreſſed, yet) have no comforter: And yet a further vanity, that a wiſe man (even a godly wiſe man) conſidering this, is ſubject to waxe weary of his life, *Micah* 2.verſe 1,2. 1 *Kings* 21.7. *Pſal.*58.2. Yea, *Moſes* the meekeſt on Earth, *Num.*12.3.

Reaſon of abuſing the power, Firſt the power of corrupt nature, which will have a time to put forth it ſelfe to the utmoſt, *Ier.*3,5. Secondly, Folly and Arrogance joyned with power, 1 *Kings* 12.10,11.

Reaſon of no comforter, Firſt, Neglect of Gods feare, *Iob* 6.14. Secondly, Feare of men, 1 *Sam.* 23,11,12. Thirdly, The ſtrength of Gods wrath, who when he chaſteneth, he will ſuffer none to helpe, *Iob* 9. 13, & 34, 29. *Pſal.*88.18. with 38. 11. Fourthly, Contempt of men caſt downe, *Iob* 12.5. Fifthly, Senſuality, *Amos* 6. 4,5,6. Sixthly, Inhumanity, *Luke* 10.30,31,32. Seventhly, Scruple of conſcience, through difference of Religion, *Iohn* 4.7,9. *Luke* 9. 52,53.

Reaſons of wiſe mens wearineſſe of life to behold or feel this, Firſt, diſtemper of their minds, *Eccleſ.*7,7. through, 1. Iudging of things according to ſenſe, not according to faith, 2. Doubt of Gods providence in temptation. 3. Impatience, *Luke* 21.19. Secondly, Depth and Tenderneſſe of compaſſion and zeal which maketh them utterly unwilling to behold the violence of oppreſſors, through zeal, *Hab* 1. 2, & v. 12, 13. and Teares of the oppreſſed, through compaſſion, *Habac.*1.3. *Ier.*9.1,2.

Uſe of the abuſe of power to oppreſſion. Firſt, To behold the vanity of all eſtates by the fall; power which was given to help the afflicted, is abuſed to cruſh them. Thus greater men (as Fiſhes) devour the leſſe, *Habac.*1,14. Secondly, To warne men of power to beware of the abuſe.

Uſe of no comforter, 1. To teach all men oppreſſed, to ſeek firſt to make their peace with God; for if he be angry, the ſtrong helpers faile, *Iob* 9,13, & 34,29. Secondly, to teach ſuch as behold the teares of the afflicted, to caſt out ſuch corruptions and temptations as might hinder our compaſſion, as theſe before ſpoken of; Neglect of Gods fear, Feare of men, Contempt, Senſuality, Inhumanity, Scruple of Conſcience, *Heb.*13.3. *Gal.*6.10. *Luke* 10.33, to 37.

Queſt.

Quest. How may I know, when God calleth me to succour and comfort a man afflicted or oppressed?

Answ. When three things concurre, 1. His necessity, *Iob* 31.19, & 29, 12, 17. 2. My ability, *Prov.* 3. 27, 28. 3. God offering opportunity, *Luke* 10.33. *Gal.* 6.10.

Use of the wise mans wearynesse of life to behold this, First, to teach godly wise men to beware of a snare in the best vertues. It is a gracious and precious vertue, Tendernesse of compassion to men of misery. And yet the beholding of men in misery, may breed in the wisest a discontentment and wearinesse of life. Secondly, to teach us in such a case rather to live by faith, in suffering oppression our selves, *Heb.* 10.34. or beholding the afflictions of others, *Eccles.* 5,8.

Use of all the three parts of the doctrine; If men of power be apt to abuse their power to oppression, and men oppressed doe often finde no comforter, and that a wise good man considering this, be subject to waxe weary of his life: Then it may teach us to be compassionate and succourful to the oppressed. This may heale and prevent the two latter vanities, and remove the first, *Iob* 6. 14, & 19, 21, & 29, 25. *Luke* 10.33. 1 *Pet.* 3.8. *Rom.* 12.15, *Psal.* 72.4.

Motives, First, Gods example, 2 *Cor.* 7.6. *Psal.* 146. 7. & 145, 8, 9. And his exampie is of necessary imitation in such cases, *Matth.* 18. 33. *Prov.* 12. 10. *Exod.* 23. 5. Secondly, Danger upon neglect of it, 1. From God, *Exod.* 22, 22, 23, 24. *Iam.* 2.13. *Amos* 6.6, 7. *Psal.* 109. 12, 2. From conscience, *Gen.* 42, 21, 22. or else searednesse or hardnesse contracted after softnesse by Gods just judgement. 3. From man, 1 *Sam* 12, 5, 7, 6. *Psal.* 72, 4. Thirdly, Community of condition, *Heb.* 13.3. *Iob* 3. 13, 14, 15.

Application: 1. To the prisoner, to help his conscience to sight and sense of his sins, and so to repentance. His servant was diseased with the scurvey which maketh the body weake, and listlesse; and when nature is grown weak, the retentive faculty is weakned that he hath no hold of his excrements. In this case, compassion would have looked out heating Medicines, wholesome Diet, warme keeping: what compassion was there in immoderate whipping? Its Egyptian cruelty, *Exod.* 5. 7, 8, 14. 2. Striking on the head with a Cudgel, leaving wounds and bruises. 3. Diet with the Lights of a dead beast. 4. Washing his naked body in cold

cold water, when Ice and Snow lay upon the ground, and putting on a cold and wet ſhirt, and kept out from fire. 5. Hanging him over the fire in the ſmoake. 6. Binding him on horſeback, and he not being able to ſit fell on one ſide till blood iſſued at mouth, noſe, and eares, denying him a draught of water; upon this he dyeth.

Obiect. But his intention was not to hurt him, at leaſt mortally, but to reforme him.

Anſw. Sundry of theſe acts are not intended of God for reformation, as ſuch diet, waſhing in cold water, wet Apparrel, and then kept from fire, hanging over the fire with ſmoake, bruiſes on the head. 2. Intention to deſtroy is no neceſſary ingredient to murder. As in caſe Firſt, Of knocking a ſervant when death followeth, *Exod.* 21. 20, 21. If one or two violent ſtroaks of correction on which death followeth be Capital, is it not alike Capital to ſhorten life by many acts of rigour haſtening death by degrees? Secondly, Of killing a childe in the wombe, *Exod.* 21, 22, 23. Thirdly, Of not keeping up a goring Oxe, *Exod.* 21, 29. Two things be requiſite to make caſual killing murder. viz. 1. To be converſant in *Re illicita*, whence death followeth as the Benjamites in defiling the Levites Concubine, *Iudg.* 19. 25, 26. 2. in *re licita non adhibere debitam diligentiam ad evitandum mortale periculum*: as in theſe three caſes: hence ſuch as give *Poculum amatorium*, whence death followeth, *ſummo ſupplicio afficiuntur.* Co. Tom. 1. Part. 2. Col. 2. page 592. Its done, *licet non malo animo*, yet *malo exemplo.*

Obiect. 2. Moſt of his hard uſage, was before his firſt comming to priſon, after which he began to recover.

Anſw. Firſt, It argueth the priſon was better to him, then his Maſters houſe: In priſon he mended and began to recover; in his Maſters houſe he relapſed, and decayed. Secondly, his diſeaſe was never throughly cured, and therefore all his hard uſage before and after impriſonment, tended to encreaſe his diſeaſe, and haſten his death.

Eccleſ,

Eccles. 4. 4.

Vers. 4. *Again, I considered all travel, and every right work, that for this a man is envied of his neighbour: this is also vanity and vexation of spirit.*

SOlomon having shewed the vanity that befalleth the estates of the sons of men by oppression, in *v.* 1, 2, 3. He now in this verse speaketh of the vanity that befalleth them by reason of envy, *verse* 4. and then proceedeth to speak of the vanity that befalleth a man from himselfe, through First, Idlenesse, *vers.* 5, 6. Secondly, Covetousnesse, *vers.* 7, 8. Thirdly, Solitarinesse, *vers.* 9, to 12. Fourthly, Wilfulnesse, *vers.* 13, to 16.

Doctr. It is a vanity afflicting the spirits of men, that when a mans work is right, and he hath taken pains to doe that which is good and right, yet for all this he shall be envied of his Neighbours.

Reason of envy at good: First, pride of heart, and excesse self-love; For envy is the sadnesse of the heart for the good that we see in another; in regard so much glory (or praise) seemeth to be taken from us, as is given to him; *Eliab* taxed that in *David*, which was his own sin, 1 *Sam.* 17. 28. Hence hatred of brother, as wishing him deprived of the good he hath. Secondly, Prophane and rebellious infidelity; For either we doe not believe that our brother hath these gifts given him of God, (for if we did, it would mortifie envy. *John* 3. 26, 27.) and this is prophane infidelity: Or else, if we believe they were forgiven him of God, it is rebellious infidelity to grudge against Gods goodnesse, *Matth.* 20. 15. Thirdly, want of union with Christ, and communion with our brethren; For if we were united to Christ by faith, and one to another by brotherly love, the glory of Christ would be a comfort to us, by whomsoever advanced, *Phil.* 1. 16, to 19. And if we were united in brotherly love one to another, the honour of one member would be the joy of another, 1 *Cor.* 12. 26. One finger envieth not another that weareth a Gold ring, as taking it for an ornament of the whole hand, yea of the whole body.

Reason why it is afflictive; First, To the envious person, it rotteth

rotteth and waſteth the vigour of body and ſpirit, *Prov.* 14. 30. Secondly, to the perſon envied, 1. It is a dangerous threatning loſſe of life, as in *Abel*, *Joſeph*, *David*, *Daniel*, Chriſt; It is murther, *Prov.* 27.4. 2 It is uncomfortable and grievous to ſee a mans ſelf ſo il-beloved, that his good ſhould be another mans harm.

Uſe. To reprove the envious perſon; ſee how many foule ſins are wrapped up in his heart; ſinnes againſt God, his neighbour, and himſelfe. See the Reaſon.

It argueth weakneſſe and baſeneſſe of ſpirit. *Quorum ſimilitudinem deſperant, eorum affectant ſimultatem. Apul. Flo. l. 1:* It is weakneſs of eyes to water and run at the ſight of light. Yea, it is next ſtep to the ſin againſt the holy Ghoſt. Both maligne others for their goodneſſe; onely the one maligneth it as it is the grace of God, or glory of Chriſt; the other as it is a glory to a neighbour. Such as grieve at others good, would rejoyce in their evil; Love grieveth at the evil of another, but envy grieveth at the good of another.

Means againſt this ſin: Firſt, faith to diſcern whence gifts ſpring, *John* 3,27. Secondly, Love to look at them as given to our uſe. What if all the Town were good Phiſitians, and I only had no skil that way? The more ready help it would be to me. What though *Deborah* did not kill *Siſera*, but *Jael*? yet *Deborah* rejoyceth in it heartily, *Judges* 25.24.

Uſe 2. To teach men in wel-doing what to expect; Not applauſe, nor encouragement, but envy. And yet not thereby to be diſcouraged from wel-doing: Nor to think it ſtrange to finde ſuch unchriſtian entertainment, even amongſt Chriſtians.

Eccleſ. 4. 5, 6.

5. *The foole foldeth his hands together, and eateth his own fleſh.*
6. *Better is an handful with quietneſſe, then both the hands full with travel and vexation of ſpirit.*

SOlomon having ſhewed the vanity that befalleth men through Oppreſſion, and Envy, he proceedeth to ſhew the vanity that befalleth the eſtate of men though idleneſſe; where

where he describeth the idle person, First, by his Adjunct of folly, the fool. Secondly, By his cessation from action, and his composing himselfe to that cessation, a fool foldeth his hands together: Thirdly, By the cause of that his cessation or reslineſſe, a deceitful imagination of the betterment of an handful with ease and quietneſſe, then of both the hands full with travel and vexation of spirit, verſe 6.

Doct. 1. An idle person by his forbearance of labour maketh himselfe both a fool and a beggar; or a man that withholdeth himselfe from labour, doth both befool and undoe himselfe. Folding of the hands together, is an act of an idle or slothful person, First, withholding himselfe from labour, Secondly, Composing himselfe to rest, or sleep, *Prov.*24. 30,33, and 6, 10. It is all one, whether he fold his fingers together, or fold his armes together, put his hands into his pocket or bosome, *Prov.*19,24. All alike expresse cessation from labour with a minde to forbeare it.

Reasons of befooling himselfe, First, it is folly to mistake Names and Natures of things, especially to delude our selves with false names. To account and call that to be quietneſſe which is idleneſſe, sloathfulneſſe, sluggishneſſe, to account diligent labour, Travel, vexation of spirit. Secondly, It is folly to think an handful will be gotten with idleneſſe, whereas nothing will be so gotten, *Prov.* 13.4, & 20, 4, & 23, 21, & 24, 34. Thirdly, It is folly to thinke an handful gotten with ease and idleneſſe, is better then both the handfuls with diligent labour; whereas a little gotten with labour is more precious and comfortable, *Eccleſ*, 5.12. *Prov.* 12.27. Fourthly, It is folly, yea a fooliſh tempting of God, to separate the end from the meanes; to expect maintenance without labour, *Gen.*3. 17. *Prov.*10.4 Fifthly, It is a like folly to separate the meanes from the end, God having given hands to labour, minde and wit to employ in some honeſt calling, for private and publike good ends, which to neglect is a sloathful folly, *Matth* 25.26. 6. It is a folly for a man to preſer his wiſdome and practice above others who excel him, verſe 6. This folly is very incident to idle persons, *Prov.*26.16.

Reasons of undoing himselfe, First, By wasting and neglecting the meanes of his subſiſtence, *Prov.*18.9. *Eccleſ.* 10. 18. *Prov.*20.4. No mans estate is infinite or bottomleſſe, *Prov.*27.24, to 27. Secondly, By breeding diseases, wasting the

body; Reſt to the body is as Ruſt to Mettall: 3 By corrupting the mind with Wantonneſs, Pride, Folly. *Ezek.* 16.49. Standing Pools gather mud and venemous vermine. 4 By waſting a mans Kindred alſo who are his own fleſh.

Uſe 1. To wean us from Idleneſs, as that which maketh us both Fools and Beggars. See all the Particulars in the Reaſons.

It is a ſin againſt the third Commandement, as ſpending our Time and Talents in vain. Againſt the fourth Commandement, as not labouring ſix days, and ſo unfitting us for Reſt on the ſeventh. Againſt the fifth Commandement, *Pro.* 10.5. Againſt the ſixth Commandement, in the Text. Againſt the ſeventh Commandement. *Ezek.* 16.49. Againſt the eighth Commandement, *Pro.*10.4. & 19.15. & 20.4. Idleneſs is counted a Gentlemans life, but it is a baſe and fooliſh Condition.

Uſe 2. To obſerve the deceitfullneſs of Sin: to cover and colour Idleneſs with the name of Quietneſs, but Labour with the name of Travell and Vexation of ſpirit: Self-love maketh us apt to make a good conſtruction of our own ways: The vicinity or neerneſs of Vertue and Vice, maketh us apt to miſtake and miſcall one for another.

Uſe 3. To teach Parents to train up their Children in a way of Diligence. If either Parent be idle, Children will follow the worſe part. God gave Chriſt a Calling to be King, Prieſt and Prophet to his Church: the Angels have all a Calling, *Heb.* 1.14. *Adam* in Paradiſe a Gardiner, *Gen.* 2.15. *Cain* a Husbandman, *Abel* a Shepherd, *Noah* a Vine-dreſſer. Kings muſt be diligent and provident, *Pro.*27.23. to 27. Queens Huſwifes, *Pro.*31.

Uſe 4. To teach us to labour moſt in our chiefeſt work. 2 *Pet.*1.10. *Phil.*2.12.

Eccles. 4. 7, 8.

7 *Then I returned, and I saw vanity under the Sun.*
8. *There is one alone, and there is not a second, yea he hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfyed with riches, neither saith he, For whom do I labour and bereave my soul of good? This is also vanity, yea it is a sore travell.*

IN the former Verses next going before, *Solomon* observed the vanity that befalleth the estates of the sons of men through Idleness. In these two verses he observeth as great a Vanity that befalleth the sons of men through needless Painfulness; to wit, the Painfulness that Covetous men put themselves to, without 1 Cause. 2 End 3 Satisfaction. 4 Recreation or Refreshing. 5 Consideration.

First, Without Cause; he is a Lone man, hath no second; no Wife, Child, nor Brother. Secondly, without End; no end of all his Labour, no term of it. Thirdly, without Satisfaction; his eye is not satisfyed with Riches. Fourthly, without Refreshing; he bereaveth his soul of good. Fifthly, without Consideration; he considereth not, *For whom do I labour, and bereave my soul of good?* but not without Vanity and sore Travell and Affliction.

Doctr. It is a Vanity and sore Travell or Affliction that a Lone man should put himself to endless and restless labour for Riches, and yet neither his eye satisfyed with it, nor himself refreshed by it, nor he so much as to consider with himself for whose sake he taketh so much Pains, and so little ease and comfort.

A Lone man] One that hath no Second, that is, 1 no Wife, 2 no Child. 3 no Brother.

Yet there is no end of his labour] No end, no term or cessation; for עד signifieth not an End of Intention, but an End of Cessation.

Neither is his eye satisfied with riches] that is, his desire, covetous desire, which looketh out of the windows of his eyes: hence covetousnesse is called the lust of the eyes,

1 *Joh.*

1 *Joh.* 2. 16. the eyes being that which, 1. Breedeth Covetousness, *Josh.* 7. 21. 2. Is only fed by it: *Eccles.* 5. 11. He defraudeth, First, his body of wholsom Dyet, Physick, Recreation, Sleep. *Eccles.* 15. 12. Secondly, his name of honour. Thirdly, his soul of grace. *Luke* 8. 14.

1 *Reason why without Cause.* First from the just hand of God upon a man that seeketh not nor maketh the Lord for his God and soveraign good, that he shall make the creature, *Mammon* his God, and so seek it for himself. As a godly man labours hard to enjoy more of God, whether he have any children or brethren to leave him to, or no. *Matth.* 6. 21. Secondly, from the ambitious end of some, that leaving a great estate behind them, it may be said they lived not like Drones, or Idlesbies, or Prodigals, or shallow shuttlecocks, but knew how to live and thrive in the world, *Habac.* 2. 5. He is a proud man, &c.

2 *Reason, why without end.* First, from want of satisfaction in Riches, *Eccl.* 5. 10. Secondly, from want of attaining a mans proper place, when he hath attained never so great wealth. A stone resteth, and ceaseth to move, when it is fallen to the earth, which is its proper place. But a covetous man ceaseth not his labour, because his wealth is not his proper place.

3 *Reason, why without satisfaction.* First, from the insufficiency, 1 Of bodily things, to satisfie a spirit. 2 Of temporal and transitory things, to satisfie an eternal and immortal soule. Secondly, from the unnaturalnesse of this lust; It is a disease like the dropsie, which is encreased by drinking. Yea it is a lust set on fire from Hell; *Habac.* 2. 5.

4 *Reason, why without refreshing.* First, from the curse upon creature-comforts, *Gen.* 3. 17. Thorns and Thistles is their fruit. They pierce the heart through, 1 *Tim.* 6. 10.

5 *Reason, why without satisfaction.* First, from the nature of sensual and earthly things, they stupifie the heart. Hence they are said to choak, *Matth.* 13. 22. Secondly, from the curse of God upon Idolatry; Idols, and they that worship them, are alike senselesse, *Psalm* 115. 8. *Esay* 44. 18, 19, 20.

Use 1. To observe, That sometimes men of great estates, and great dexterity and industry to get great estates, may yet want children and kindred to leave it to, as *Nabal.* 1 *Sam.* 25. 11, And *Abraham* long, *Gen.* 15. 2. with 17. 17. As on the contrary some men have wives and store of children,

and poore kindred to leave it to, and yet want eſtate to leave them. Thus, Firſt, there lieth a vanity upon all mens eſtates: The poor eateth his bread with ſorrow, becauſe he hath ſo little, for ſo great an houſhold. The rich, becauſe he hath not whom to leave it to. Secondly, God beſtoweth his gifts ſeverally; to ſome children and kindred, but no Riches; to others Riches, but no children or kindred. Which firſt ſheweth the emptineſſe of Riches, that can get neither children on earth, nor father in heaven. Secondly, calleth upon others for more thankfulneſſe, who have both wealth and children.

Uſe 2. To teach ſuch as have children, to be more diligent in their calling, and to be more provident in their expences; For *Solomon* counteth it a vanity and ſore travel, for men that want children to take ſuch pains; not for them that have many, 2 *Cor.* 12. 14. 1 *Tim.* 5. 8. It is engrafted in nature, the old to provide for the young. The want whereof God accounteth want of underſtanding in the Oſtrich, and cruelty, *Job* 39. 14, to 17.

Uſe 3. To teach the wife her due place: ſhe is a ſecond, not a firſt; ſhe it not above her husband (for he is her head, *Epheſ.* 5. 23.) nor beneath children, or brethren.

Uſe 4. To diſſwade from covetouſneſſe. It tireth out body and mind with reſtleſſe labour and care. It yieldeth neither ſatisfaction nor refreſhing. It ſtupifieth and beſotteth the heart.

Uſe 5. For a ſigne of covetouſneſſe; It ſetteth a man upon more labour then cauſe: we rather covet wealth, then conſider what to do with it. We bereave our ſelves of many uſefull comforts.

Uſe 6. To labour for ſuch wealth as wil ſatisfie, and which wil not bereave the ſoule of good, but feed and refreſh it with the chiefe good, *Eſay* 55. 2, 3.

Eccleſ. 4. 9,*to* 12.

9. *Two are better then one, becauſe they have a good reward of their labour.*

10. *For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to help him up.*

11. *Again, if two lie together, then they have heat: but how can one be warm alone?*

12. *And if one prevaile againſt him, two ſhall withſtand him: and a threefold cord is not quickly broken.*

UPon occaſion of ſpeech of the vanity that befalleth the loneſome eſtate of men by covetouſneſſe, he declareth another vanity that befalleth the loneſome eſtate of men (though covetouſneſſe be wanting) through unprofitableneſs and helpleſneſs; and therefore preferreth the ſociety of two, and much more of three before loneſomneſſe. And that in all the affairs which are incident to humane life; which are all of them either, firſt, Voluntary: of which kind he putteth in (as in the reſt) one example for many; as labour; Two have a better reward for their labour, v. 9. Secondly, Caſual; if the one fall, the other ſhall help up his fellow. Which he amplifieth by the woe or miſery that may befall a loneſome man in ſuch caſe for want of help, v. 10. Thirdly, natural: if two lie together, then they have heat: amplified by deniall of warmth to one alone, v. 11. Fourthly, violent; If one prevaile againſt him, two ſhall withſtand: which he amplifieth by a Proverbiall Epiphonema, A threefold cord is not eaſily broken, v. 12.

Doct. Society in all ſorts of humane affaires is better then ſolitarineſs.

Some conceive, this place ſpoken in praiſe of marriage, and preferment of it above ſingle life; but though that have the place here, marriage being one kind of ſociety, yet is not marriage onely here meant. Yea, the Proverb of a threefold cord doth not ſo fitly agree to that. Polygamy is not preferred

ferred before Digamy; I mean before the marriage of two, one man with one woman.

First, in voluntary affaires; God would have two workmen chiefe about the Ark, 1 *Bezaliel.* 2 *Aholiab.* *Exod.* 31. 2, 6. The Egyptians in *Pierius* Hieroglyphicks expreſſed the unprofitableneſs of a ſolitary man by one milſtone which alone grindeth no meale, but with his fellow is moſt ſerviceable to prepare meale, and ſo bread for man. In the body all inſtruments of action are made by paires, as hands, feet, eyes, eares, legs, thighs, &c. though but one head; it is becauſe a man hath liberty to conſult with many heads in any buſineſſe of importance. Yea, if the buſineſs be urgent, and require haſt, yet he hath another, his wife in his own family. In ſpiritual things, Chriſt ſent forth his Diſciples two by two, *Luke* 10. 1. *Paul* and *Barnabas* ſent out together, by the Holy Ghoſt, *Acts* 13 2. And when they fell out, *Paul* took *Silas*, and *Barnabas* took *Mark*, *Acts* 15. 39, 40. Hence a Paſtor and a Teacher appointed to aſſiſt one another for one Congregation, *Rom.* 12. 7, 8. In all duties two or three have a ſpecial aſſiſtance, *Matth.* 18. 20.

Secondly, in Caſual events; Though a man may travel often, and finde no harm, meet with no fall; or having fallen, may help himſelfe. yet ſometimes a dangerous fall happeneth, in which ſociety helpeth and ſaveth, *Luke* 10. 30. which is moſt apparent in ſpiritual fals, 2 *Sam.* 12. 1, to 13. 2 Chron. 19. 2. In theſe fals which are bodily, men ſooner feel their falls, and the danger of them; but in ſpirituall falls ſinne is of a venemous nature, and like ſome poyſons blindeth the eyes, and ſtupifieth the feeling; ſo that here a faithful Chriſtian helper is a ſpecial mercy.

Thirdly, In natural diſpoſitions and works; if one lie alone, in old and cold age, or in cold weather, he is without heat, 1 *Kings* 1. 1, 2. Brands of fire laid together keep heat; one alone, though never ſo wel kindled, goeth out. In ſpiritual matters much more. Compare 2 Cor. 1. 12, 13. with *Acts* 18. 5. See alſo 2 Chron. 24. 2, 17, 18. & 26. 5, 16.

Fourthly, In violent aſſaults, one much helpeth his fellow, 2 *Sam.* 10. 9, to 12. In ſpiritual aſſaults it is the like caſe: *Eve* alone yeilded to the tempter, who if ſhe had kept with her husband, and conſulted with him, might have reſiſted the temptation, and kept her innocency.

Reaſon 1. From the Lords appointment of mankind to live in

in Societies, firſt, of Family, *Gen.* 2. 18. *Pſal.* 68. 6: Secondly, Church, *Epheſ.* 2. 19, 22. Thirdly, Commonwealth, *Epheſ.* 2. 12.

Reaſon 2. From the variety of gifts given to the ſonnes of men; and to none all, that one might ſtand in need of another, and make uſe of one another, 1 *Cor.* 12. 8, to 11. Yea, it is ſo in Civil gifts; No man is skilled in all Occupations.

Reaſon 3. From the ſubordination of ſome Gifts to others, as the Bricklayer to the Maſon, the maker of morter to both; whence theſe together, much further one anothers buſineſs, and ſo make better riddance of work, and get a better reward.

Uſe 1. To refute the Popiſh Anchorites and Hermites, who think ſolitary life a ſtate of perfection; but *Solomon* judgeth it a woful eſtate.

Uſe 2. To refute ſuch as love to be alone in all their counſels and proceedings, and are not willing to communicate with others. Thus pride of heart maketh a man of a ſavage nature; wild beaſts love to goe alone, but tame by flocks and herds. And to teach men to affect ſociety in all their affairs. *Solomon*, though full of wiſdom, yet had a Colledge of wiſe Councellors, 1 *Kings* 12. 6.

Uſe 3. To perſwade alſo ſeaſonably to marriage, yea as preferring it before ſingle life, *Gen.* 2. 18. *Adam* had no need of a wife as a remedy againſt incontinency, yet married.

Uſe 4. To teach men in ſocieties to doe one another the more good; Elſe *Solomons* diſcourſe falleth: Now a daies company doth one another much hurt.

Eccles. 4. 13. to 16.

13. *Better is a poor and a wise child, then an old and a foolish King, who will no more be admonished.*
14. *For out of prison he commeth to raign, whereas also he that is born in his kingdom becommeth poor.*
15. *I considered all the living which walk under the Sun, with the second childe that shall stand up in his stead.*
16. *There is no end of all the people, even of all that have been before them: they also that come after shall not rejoyce in him: surely this also is vanity and vexation of spirit.*

IN these words *Solomon* declareth the vanity and vexation of spirit that befalleth upon Kings and Princes, and so upon Royal estates; and that from a double ground, or cause: First, from the Folly and Wilfulnesse of Kings, v. 13, 14. Secondly, Through the levity and inconstancy of the people, v. 15, 16. The folly and wilfulnesse of Kings he argueth from the meanneſse and baseneſse of that estate; and that he aggravateth by an argument *à majori*, of a far better estate of a wise child though poore, above a foolish king though old, and so for age venerable; Preferring the low estate of the one, above the highest estate of the other, v. 13. And this he proveth by the effects of both their estates; for the poor wise child out of prison commeth to raigne: the other born and waxen old in his Kingdome becommeth poor, v. 14. In declaring the levity and inconstancy of the people, he noteth it as a vanity found in the people of all the Nations under the Sun: First, That there is no end (or stay, or rest) of the peoples affections to their Princes and Governours. Secondly, That the people wil wax weary of the young Prince that shall come after the old King, after they have tried his government, v. 16. And both these he proveth by his own observation of all the people living in all Nations under the Sun, and comparing the peoples dealing, with the second child that shal stand up in the old kings stead, v. 15.

Doct.

Doctr. There is a vanity and vexation of ſpirit that befalleth the eſtate of Kings and Princes, partly through their own folly and wilfulneſſe, partly through the levity and inconſtancy of the people.

Reaſons of their Vanity through their own folly and willfullneſs. Firſt, from the preferment of a wiſe Child in his worſt eſtate above ſuch a Prince in his beſt eſtate. Childhood is deſpicable in any, *Eccel.* 11.10. 1 *Tim.* 4.12. much more in Poverty, *Eccel.* 9.16. Old Age is honorable in any, *Levit.* 19.32 much more in Princes. Yet when a King though old, is fooliſh and willfull, a poor wiſe Child is better then he; yea though the Child were a Captive, a Priſoner. For ſuch a poor Child or Youth may out of Priſon come to reign, as *Joſeph*, *Geneſ.* 41. 14.40. *David*, 1 *Sam.* 18.23. *Daniel* 6. 3. whereas an Old King may by folly and willfullneſs become poor, as *Pharoah*, *Exod.* 10.7. *Saul*, 1 *Sam.* 28.15. *Joram*, 2 *Kings*, 6. 25. & 7,13. *Nebuchadnezzar*, *Dan.* 4.33. *Manaſſeh*, *Jehoahaz*, *Jehoiakim*, *Jeconiah*, *Zedekiah*, all of them Priſoners. 2 *Chron.* 33.11. & 36.4. & 2 *Kings* 23. 33. & 24.15. & 25.7. The occeaſion whereof is, 1 Gods delight to honour the humble, and cruſh the proud, 1 *Pet.* 5.5. *Jab* 40.11,12. 2 Pride is the root of Willfullneſs.

Reaſon of their Vanity through the Levity of the People, From their aptneſs to wax weary of any Prince or Governour. 1 *Sam.*8,7. 2*Sam.* 15.12,13. 1 *Kings*,1.11. And this ſpringeth from want of attainment of their Ends in their Magiſtrates. There is no end of all the People, *v.* 16. Every thing reſteth in the attainment of his End. The End of Magiſtracy is ſet down 1 *Tim.* 2.2. This the People not Attending, nor attaining, they cannot reſt. Hence they are compared to waves of the Sea, never ſtill; ſometimes full Sea; ſometimes Low-water, *Pſal.* 65. 7. *Rev.* 17.15. *Iſa.* 57.20,

Uſe 1 To teach us that Royal ſtate is no Sanctuary nor Preſervative from folly and willfullneſs. Not only wicked kings, but all, have had their Pangs and ſtreins of folly; *Davids* Numbring the People, 2 *Sam.* 24.10. Adultery and Murder. *Solomons* love of ſtrange Wives, and Toleration yea Countenance of Idolatry. *Aſa*, his League with *Benhadad*, Impriſonment of the Prophets, and Truſt in Phyſicians. *Jehoſhaphat*, his affinity with *Ahab*, and League with

with Idolaters. *Hezekiah* shewing his Treasures to the Embassadors of *Babell*. *Josiah* his War against *Pharaoh-Necha*. Yea Willfullness found not only in *Pharaoh*, Exod. 5. 1,2. in *Saul*, 1 Sam. 20. 30 to 33.. in *Jeroboam*, 1 Kings 13. 33. in *Jehu*, 2 Kings 10. 29,31. but sometimes in good kings; in *David*, 2 Sam. 24. 1 to 4. in *Asa*, 2 Chron. 16. 9,10.

Causes hereof, First, Gods hand, *Psal.* 107. 40. Secondly, *Satan*. 1 Chron. 21. 1. Thirdly, Great Places breed great Spirits, whence Pride springeth that Leaveneth and hardeneth the whole lump. *Jer.* 22. 21. Fourthly, Old Age is froward and stiff. Fifthly, Flatterers about Princes lead them into ill Ways for their own Ends, and stiffen them in them. *Hos.* 7. 3,5 *Amos* 7. 10 to 13. 1 *Kings*. 12. 10, 11.

A Warning, First, To Princes, to pray for a wise and learning heart. 1 *Kings* 3. 9. Secondly, To People to strive with God for their Princes. *Psal.* 72. 1. 2.

Use 2. To refuse Admonition, is a great folly even in a Prince, even in an Old Prince. 1 *Kings*. 12. 6,7,13. 2 *Chro.* 16,9,10. More hope of a fool then of such, *Prov.* 26. 12. & 12. 1. It bringeth the Commonwealth into a snare, *Pro.* 29. 8. How much more fooliish is this willfullness either in Meaner or Yonger People?

Use 3. To teach us the Excellency of Wisdome, which Youth, yea Childhood and Poverty cannot Debase, but it will arise to preferment. And the Baseness of Folly and Stubbornness, which Nobility and Age cannot honor.

Use 4. To teach Parents to train up their Children to wisdome, and therefore to Learning and Godliness; and withall to break them of their willfullness that so they may be fit for preferment in the eyes of God and Men.

Use 5. To reprove the Inconstancy of People and the cause thereof, their neglect of the right End of Magistracy. 1 *Tim.* 2. 2.

Use 6. To wean great men from Popularity, the Peoples favor is unstable. *Joh.* 5. 35. *Matth.* 21. 8,9. with 27. 22,23.

Eccles.

Eccleſ. 5. 1, 2, 3.

Verſ. 1. *Keep thy foot when thou goeſt to the Houſe of God, and be more ready to heare then to give the ſacrifice of fools: for they conſider not that they doe evil.*

2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in Heaven, and thou upon earth: therefore let thy words be few.*

3. *For a dream commeth through the multitude of buſineſs, and a fools voyce is known by multitude of words.*

IN this Chapter *Solomon* declareth the vanity found, Firſt, in the performance of Gods worſhip, v. 1, to 7. Secondly, in marvelling and murmuring at oppreſſions in men of place, v. 8. Thirdly, in Riches, v. 9, to 19. In declaring the vanity found, not in Gods worſhip, but in mens manner of performance of it, leſt he might ſeem with the prophane, (*Mal.* 3. 14.) to eſteem it a vain thing to ſerve God, he rather directeth men how to prevent ſuch vanities, then declareth the vanities which they fall into in Gods worſhip. His direction in theſe three verſes is, Firſt, in generall; to take heed or look wel to our waies, when we enter into holy publike aſſemblies, v. 1. Secondly, in particular: To draw nigh to heare. Whereof he giveth a reaſon, from the folly of all ſacrifices without drawing neer to heare, v. 1. Which is amplified by the Reaſon thereof, taken from the evil of ſuch a worſhip, and their ignorance of that evil, who doe ſo perform it, v. 1. 2 To avoyd haſtineſs and multitude of words before God. Whereof he giveth a twofold reaſon, Firſt, from Gods heavenly Majeſty, in compariſon of earthly baſeneſs, v. 2. Secondly, from the folly ſpringing from multitude of words, amplified by the compariſon of a dream comming from multitude of buſineſs, v. 3. The words may

may fitly be opened in opening the Doctrine which ariſeth from them.

Doctr. When we come into the preſence of God in holy Aſſemblies, it is for us to take heed to our waies, that we may draw nigh to heare, and be ſerious and ſhort in ſpeech before the Lord.

To take heed to our feet] is a Metonymie, *To take heed to our waies*, as *Pſalm* 119.115. & 39.1. Which implieth, Firſt, cleanſing of our feet (that is our ſteps) before holy duties, 1 *Pet.* 2.1,2. *Pſal.* 26.6,12. *John* 13.10. *Jam.* 4.8. Secondly, attention to the performance of holy duties in an holy manner, *Exod.* 3.5. *Joſh.* 5.15. *Levit.* 10.3.

Be more ready to heare] is better tranſlated, *Draw nigh to heare, rather then offer, &c.* Which drawing nigh to heare, implieth, Firſt, putting away all ſuch things, as ſet God far off from us, *Jam.* 4.8. *Pſal.* 138.6. *Eſay* 59.2. Secondly, ſincere deſire and purpoſe of heart, to attend and obey the whole counſel of God, *Acts* 10.33. Elſe we are far off, *Mat.* 15,7,8. *Ezek.* 33.31. Thirdly, Mingling it with faith, that is, with faithful Application to our ſelves, *Rom.* 10.8. *Heb.* 4.2.

Reaſon 1. From the folly of all ſacrifices (of all other parts of Gods worſhip) If attention to the word be neglected: Text. *Prov.* 28.9. It is an evil before God, and evacuateth the acceptance of all our oblations, 1 *Sam.* 15.22,23. And it is alſo mixt with vacuity and ignorance, to think we are wel occupied, and ſpend our time wel, when indeed we loſe our labour, yea return worſe then we came.

Reaſon of ſerious and ſhort ſpeech. 1 From Gods heavenly Majeſty in compariſon of our earthly baſeneſſe, *v.* 2. *Prov.* 10.19. *Matth.* 6.7. His heavenly Majeſty, firſt, knoweth all our wants when we pray, *Matth.* 6.32. Secondly, is a ſpirit that is not moved with words, but ſpirit and life, *John* 4.23, 24. Thirdly, his own words, when he ſpeaketh to us are ſpirit and life, *John* 6.63. And therefore we muſt not beat the ayre in haſty and much ſpeech.

Reaſon 2. From the vanity and folly of long diſcourſes, whether in prayer or preaching: Text, *v.* 3,7. *Prov.* 10.19. As a Dream commeth by much buſineſſe, ſo a fooles voyce by multitude of words, *v.* 3. where blot out in the Tranſlation, *is known*.

Uſe 1. To teach us how we are to eſteem holy Aſſemblies;

blies; They are the Houſe of God. In old time ſo was the Tabernacle and Temple, 1 *Kings* 9.1. *Pſalm* 132.5. & 74.8. & 83.12. Which were Types, Firſt, of Chriſt body, *John* 2.21. Secondly, Of the Church Aſſembly, 1 Cor. 3.16. Now therefore Church Aſſemblies are the Lords houſe, 1 *Tim.* 3.15. Not our meeting Houſe, but Gods people in them, *Acts* 7. 48,49. *John* 4.21. 1 Tim. 2.8.

Vſe 2. To reprove falling down to private prayer, either firſt, In meeting-houſes behind a pillar, in the abſence of the people. Secondly, in the preſence of the people, but not joyning with them. All publique duties ſhould be performed, firſt, with one accord, *Acts* 1.14. & 2.46. & 4.24. Secondly, to publique edification, 1 *Cor.* 14.26. Alſo to reprove Latin-ſervice, and Inſtruction by Images, which are to be ſeen, not heard. Likewiſe to reprove ſtanding farre off, when we may come within hearing. Alſo careleſſe and liſtleſſe carriage in the Congregation, ſtanding like pillars, driving away the time with ſleeping, talking gazing about. Likewiſe running out of doores before all be ended. Moreover lowneſſe of voyce in Miniſters, which hindreth hearing.

Vſe 3. To teach us ſuch preparation before hearing, and attention in hearing, as may be acceptable to God, and profitable to our ſelves.

Vſe 4. To teach Miniſters in Prayer and Preaching, both Weight of matter, and ſhortneſſe of words, *Prov.* 10. 19, 20. & 29,20,

Obiect. But was not Chriſt long in prayer? a whole night, *Luke* 6.12. and *Paul* in preaching, *Acts* 20.7,9.

Anſw. Firſt, upon extraordinary occaſions. Secondly, with as much variety of matter, and fervency of ſpirit, as multitude of words.

Eccles. 5. 4, to 7.

4. *When thou vowest a vow to God, defer not to pay it; for he hath no pleasure in fooles: pay that which thou hast vowed.*
5. *Better it is that thou shouldst not vow, then that thou shouldst vow and not pay.*
6. *Suffer not thy mouth to cause thy flesh to sin, neither say thou before the Angel, that it was an errour: wherefore should God be angry at thy voyce, and destroy the work of thine hands?*
7. *For in the multitude of dreams, and many words, there are also divers vanities: but feare thou God.*

IN the three former verses *Solomon* instructed us to avoyd in Gods worship Unreverent neglect of attention in hearing, and Rashnesse in speaking before God. In these verses he instructeth against the vanity in the delay or neglect of payment of vows: *When thou hast vowed a vow, defer not to pay it.* Whereof he giveth six reasons.

Reason 1. From the Folly, yea hatefull folly; folly hatefull to God, to delay payment of vows, *v.* 4.

Reason 2. *A majori*, from the betterment of not vowing above not paying, *v.* 5.

Reason 3. From the defilement of the whole man, by the rashnesse of the mouth in vowing, which a man should not suffer; *Suffer not thy mouth to cause thy flesh to sin, v.* 6.

Reason 4. From the inexcusableness of such a sin, from its not falling under that kind of sins for which sacrifices are wont to be offered, *Neither say thou before the Angel that it was an errour.*

Reason 5. From Gods anger and vengeance against such vows, and such excuses, even to the destroying of the works of a mans hands, *v.* 6.

Reason 6. From the vanity of such rash vows and speeches, yea the variety of vanity in them, answerable to what is found in many dreams, *v.* 7.

Against all which he prescribeth an Antidote or preservation,

vation, to wit, the feare of God; *but fear thou God*, v. 7.

Doct. 1. When a man hath vowed a vow to God, he is to pay it, and that without delay, Deut. 23. 21, 22, 23. *Pſalm* 76: 11. & 56. 12. Thy vows are upon me, as an engagement or debt, which a faithful man would be careful to diſcharge to men, much more to God, *Pſalm* 50. 14. *Nahum.* 1. 15. For opening the point, it is to be ſhewn, 1. What a vow is? 2. What is a ſeaſonable time of vowing: and whether now at all in the daies of the New Teſtament? 3. The Reaſons againſt delay of payment of vows.

1. What a vow is. A lawfull vow; it is a promiſe made to God, wherein a man bindeth his ſoule to perform ſome acceptable work to God. Firſt, *A promiſe made to God*] wherein it differeth from a Prayer. In a Prayer we require ſomething which God hath promiſed to us. In a vow we promiſe ſomething to God; Hence in the Text, the vow is ſaid to be vowed to God, v. 4. & v. 2. Secondly, A man bindeth his ſoule to God in them, *Num.* 30. 4. Thirdly, To perform ſome acceptable thing to God; unlawfull things we may not vow, as the Jewes did, *Acts* 23. 12, 13. nor impoſſible, nor unſuitable to our calling. But two ſorts of things are acceptable matter of vows: Firſt, Religious obedience to God in his Commandements, *Pſalm* 119. 106. *Gen.* 28. 20, 21. Secondly, Helps to obedience, and removall of impediments. Payment of tithes was an help to worſhip, and to the maintenance of it in thoſe daies when God accepted ſuch a maintenance for his Prieſts, *Neh* 9. 38. with 10. 29, 32. *Gen.* 28. 22. So contributions, *Acts* 4. 37. So the vow of a Nazarite, 1 *Sam.* 1. 11. *Job* 31. 1. was a removall of an Impediment. 2 *Cor.* 11. 10. a prevention of diſhonour to *Pauls* Miniſtery.

2. A ſeaſonable time of vowing, is, 1. When we ſtand in need of ſome ſpecial favour from God; then as we deſire God might draw more nigh to us in ſpecial mercy, ſo it is meet we ſhould draw more nigh to God in ſpeciall duty, *Gen.* 28. 20, 21, 22. *Num.* 21. 1, 2, 3. Secondly, When we have received ſome ſpeciall mercy, *Pſalm* 116. 8, 9. & 76. 11. *Jonah* 1. 16. Thirdly, When we finde our hearts ready to betray us to this or that evil by occaſion, we may vow againſt ſuch occaſions, and vow alſo the contrary duties, *Job* 31. 1. 2 *Cor.* 11. 10. which argueth vows are not unſeaſonable in the daies of the Goſpel. Fourthly, when we are

to

to enter into ſome new Relation whereof God is the Author: and the Duties of the Relation depend upon our Vows or Covenants with God, and with one another. Thus in marriage, *Prov.* 2.17. *Malach.* 2.14. And in Church-covenant 2 *Cor.* 8.5. & 11.2.

Reaſon 1. From the folly, yea, hatefull folly, folly hateful to God, to delay payment of vows, v. 4.

Reaſon 2. From the preferment of not vowing before not paying vows, v. 5.

Reaſ. 3. From the Charg lying upon us to keep our mouthes, and the evill of ſin redounding to our whole man by raſh Vowing, v. 6. as who ſhould ſay, We have ſins enough and frailties whereto we are ſubject otherwiſe: we had not need raſhly to ruſh into by ſuch inconſideration.

Reaſ. 4. From the vanity of the Excuſe of ſuch a ſin before the Angel, as an errour or ignorance, where by *Angel* is meant the Prieſt or Meſſeſiger of the Lord, as *Mal.* 2.7. before whom the excuſer of his raſh Vow would come and offer ſacrifice for his ignorance or error, *Levit.* 4.27,28. the ſame word here and there, & oft in that Chapter, as v. 2,3,22,27.

Reaſ. 5 From the wrath and vengeance of God againſt ſuch Vows and ſuch Excuſes. God will be angry at thy voyce and deſtroy the works of thy hands. Thus God was angry with *Jacob* for Delay, *Geneſ.* 34. 30. with 35. 1. thus he deſtroyed *Ananias* and *Sapphira*, Acts 5. 2. to 5.

Reaſ. 6 From the variety of vanities in ſuch Vows and Delayes, as in Dreames. to wit in both, firſt Idleneſs, and unprofitableneſs, ſecondly Confuſion, thirdly Troubleſomneſs, fourthly Contradictions, fifthly Abſurdities, ſixthly Falſ-hoods.

Uſe 1. To refute Popiſh Vowes, as to Saints without a Pattern in Scripture. See *Bell. lib. de cultu Sanctorum. c.* 9. The like evill is in Vows of Poverty, Perpetual Single life, and Regular Obedience: they like the Idolatrous praying Prieſts, 2 *Kings*, 23.5. for Incenſe was a type of Prayer, *Pſal.* 141.2. Vows to the Devil, as in Witchcraft: Vows of all unlawfull things: for all ſuch Vows, men ahat make them, are to be humbled for them, and to break them, leſt we draw in God to binde us to ſin.

Uſe 2. To exhort to Carefull Payment of our Vows in Baptiſm, in Church-Covenant, in Marriage, in our Prayers, wherein we uſually promiſe to God, Duely, *Pſal.* 119. 32, 33,34.

Uſe

Uſe 3. To exhort to the feare of God, as that which preventeth all theſe vanities verſe 7. which befal men in Gods worſhip. This feare of God will helpe us, Firſt, To vow in ſenſe of our own inſufficiency, either 1. To make vowes; 2. To pay vowes. Secondly, To depend on Chriſt for both.

Eccleſ. 5. v. 8.

If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province; marvel not at the matter: for he that is higher then the higheſt, regardeth, and there be higher then they.

AS in the former Verſes *Salomon* ſought to prevent the vanities that are wont to be found in mens performance of Gods Service: ſo in this Verſe he ſeeks to prevent the Vanity of diſcontentment or diſcouragement that is wont to ariſe in mens hearts from the Oppreſſions of the Poor and the violent wreſtings of juſtice and judgment.

The Evill here noted, is, Oppreſſion of the Poor, and the wreſting of judgment and juſtice.

The Remedy he preſcribeth againſt the vanity that might ariſe in men upon beholding of it, is, *not to wonder.*

The Reaſon of not wondering, is from the regard which the moſt high God, and others higher then Magiſtrates have of this matter: *for he that is higher then the higheſt regardeth, and there be higher then theſe.*

Doct. The beholding of the Oppreſſion of the poor in a Country, and of the wreſting of juſtice and judgment, ſhould not put a man to wonder. *Rev.* 17. 6. 7. 1 *Pet.* 4. 12.

Object. The Prophets of God inſpired by the Holy Ghoſt have wondred at it. *Iſa.* 1. 21. yea the Lord himſelf. *Iſa.* 59. 14, 15, 16.

Anſ. Wondering may ariſe from a fourfold cauſe. Firſt, Ignorance of the cauſe, *Iob.* 7. 15. Secondly, Crofneſs to cauſes, or expectation from them. *Iſa.* 5. 4, 7. & 59. 16. Thirdly, Strangneſs or Newneſs. *Luke* 5. 26. *Mar.* 1. 27: Fourthly, Aſtoniſhment or uncertainty what to do. *Jer.* 4. 9. *Zach.* 12. 4. *Deut.* 28. 28. The Second ſort of Wondring is only inci-

dent to God, and that only. The other three are commonly found amongst men, and are wont to breed in them both discontent and discouragement.

Reason 1. From the Lords ordering it, so implied in the word שָׁמַר *keepeth*; when he keepeth, no hurt done, but as he directeth, *Isa.* 27.3. *Prov.* 29.26. *Lev.* 26.14,15,17. *Isa.* 9.5. *Psal.* 109.6.

Reason 2. From Gods soveraignty over such as doe oppresse the poor and wrest judgement; and he wil require and requite it, *Psal.* 12.5. *Lam.* 3.36. *Job* 34,18,19,20. & verse 26,27,28. *Eccles.* 3.16,17.

Reason 3. From the Preheminence, and Presidency of Angels over high Princes, *Dan.* 4.17. 2 *Kings* 19.35. *Matth.* 18.10.

Use 1. For instruction to people not to wonder at oppressions, or wrestings of justice or judgement; so as to break forth either into discontent or discouragement, *Psal.* 37.1,2, 7,8. But instead of wondring, first enquire the truth of it, whether it be so or no, *Gen.* 18.20,21. *Iosh.* 22.16,&c. with 30,&c. Secondly, if true, 1 See Gods hand in all, *Lam.* 3.38. *Prov.* 29.26. 2 Seek to Reprove, *Ier.* 22.17. and Reform, 1 *Sam.* 14.45. according to our places, 3 Either remove timely, *Psal.* 55.6, to 11. or patiently wait upon God, *Psal.* 37.3, to 7. and suffer from man.

Use 2. To warn Magistrates and great men to take heed to their waies; The Lord observeth, regardeth, requiteth, 2 *Chron.* 19.6.

Use 3. For comfort to the poor oppressed: Though no man regard the poor, and their just cause, yet God and his Angels doe:

Eccles.

Eccleſ. 5. 9. to 17.

9. *Moreover the profit of the earth is for all: the King himſelf is ſerved by the field.*
10. *He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance with increaſe: this is alſo vanity.*
11. *When goods encreaſe, they are encreaſed that eat them: and what good is there to the owners thereof, ſaving the beholding of them with their eyes?*
12. *The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.*
13. *There is a ſore evil which I have ſeen under the ſun, namely, riches kept for the owners thereof to their hurt.*
14. *But thoſe riches periſh by evil travels, and he begetteth a ſon, and there is nothing in his hand.*
15. *As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour which he may carry away in his hand.*
16. *And this alſo is a ſore evil, that in all points as he came, ſo ſhall he goe: and what profit hath he that hath laboured for the wind.*
17. *All his daies alſo he eateth in darkneſs, and he hath much ſorrow and wrath with his ſickneſſe.*

IN theſe words the Holy Ghoſt ſetteth forth the vanity of coveteouſneſſe, or the love of money, by ſundry arguments: Firſt, from the inſatiableneſs of it, v. 10. amplified by the contrary ſufficing and ſatisfying profit which the earth or field yieldeth to all ſorts, even to Kings, v. 9. Secondly, From the Diverſion (or turning aſide) of the profit of wealth to others; and reſerving no more benefit to the owners then the bare ſight thereof, v. 11. Thirdly, From

the diſreſt, and unquietneſſe which abundance, 1. of meats and drinks, 2. of cares, yieldeth to the owner, by the exceſſe: amplified by the contrary ſweet and quiet ſleep and reſt of the labouring ſervant, v. 12. Fourthly, From the hurt redounding to the owners by wealth, v. 13. Fifthly, from the periſhing of riches by evil travel, v. 14. Sixthly, from the penury his ſeed may fall into, v. 14. Seventhly, from the neceſſity of leaving all behind him in death, v. 15, 16. Eighthly, from the many croſſes and vexations which befall a man in his life time, from his wealth, v. 17.

Doctr. The earth yieldeth ſufficient profit unto all ſorts of men, from the king to the meaneſt ſervant; but not to covetouſneſs, 1 *Chron.* 27. 26, to 31. *Prov.* 27. 23, to 27. and 31. 16. 2 *Chron.* 26. 10. *Amos* 2. 1. It is bread that ſtrengthens mans heart above all other meats, *Iſa.* 3. 1. It is the ſtaffe, *Pſalm* 104. 15. *Gen.* 43. 8. It is ſcarcity of bread that maketh a famine, not other commodities. And even the beaſts and flocks are maintained by the earth.

Reaſon of the earths yielding profit ſufficient, Firſt, God provideth it as meet that that which bred us ſhould feed us. Secondly, That labour might be encouraged, and not loſt, *Gen.* 3. 19. Thirdly, to beat into us a ſenſe of our mortality; as the earth bred us, ſo it feedeth us, till we return to it.

Not ſo covetouſneſs, or the love of money, or of wealth.

Reaſ. 1. From the unſatiableneſs of Covetouſneſs v. 10. It is a great vanity when we covet a Creature which cannot ſatisfy us when we have it. Hunger is ſatisfyed with meat, Thirſt with drink: but Hunger and Thirſt after Wealth is not ſatisfyed with Wealth. The love of meat and drink wil make a man willing to uſe and ſpend them: but the love of Money and Silver will not ſuffer a man to ſpend them. A poor mans poor eſtate may be relieved by one wealthy mans Beneficence: but the hunger of the Covetous cannot be ſatisfyed with an hundred mens eſtates: A ſign his heart and minde is unmeaſurably poor and miſerable. A man that is ſtill hungry when he hath eaten enough (as in the βουλιμια) or is ſtill thirſty when he hath drunke enough (as in the Dropſy) Phyſitians ſay *opus habet purgatione, non impletione*: ſo is it with the Covetous man: though the Covetous man may ſay and think he layeth up for his Heirs, yet he would not have his Heirs to ſpend it, but like Conduit-

duite-pipes to convey it from one to another.

*Reaſ.*2. From the unprofitableneſs of abundance: it encreaſeth not our Comforts but Expences, 1 *Kings* 4. 22, 23. Servants muſt be multiplyed ſuitably 1 to our buſineſs: to our Rank. The eye is onely fed with it, but neither that to ſatisfaction.

Reaſon 3. From the Diſreſt and Disquietneſs which Abundance yeildeth by exceſs, 1 of Meats and Drinks. 2. Cares, and want of Sleep, *v.*12. which commeth to paſs Firſt by filling the Stomach, and ſo ſtraitning the Lungs, that they cannot breathe freely. Secondly, by ſending up ſtore of Fumes and vapors into the Brain, which fill it with excrements, and emptyeth it-ſelf in Rhewms and Flegmes, which by Spitting, Coughing, and Dreams, interrupt Sleep. Thirdly, by ſtupifying the Animal ſpirits which ſhould recreate and refreſh the Brain. Fourthly, by heating the Brain in the Night with ſtudy and cares. But Labour breedeth ſweet Sleep, 1 when he eateth little, his ſenſes cloſe for want of ſpirits to quicken and open them. 2 when a man eateth much. Firſt, by exciting natural heat by Labour. Secondly, by waſhing ſuperfluous humours, and ſo keeping the Stomach and Brain clean.

*Reaſ.*4 From the hurt Redounding to the Owners, by Wealth, *v.*13. Hurt, 1 To the body, 1 *Kings*, 21. 6,7,8.2 To the Soul, Firſt leading it into many Temptations, 1 *Tim.*6.9. *Pſal.* 69. 22. Secondly, Choaking good ſeed, *Matth.* 13.22. Thirdly, hardning mens hearts in evil of impenitency, *Rom.* 2. 4, 5.

Reaſon 5. From the periſhing of riches by evil Travel, verſe 14. either, Firſt, of a mans ſelfe, as by an ill haunt to Haukes, Hounds, Whores, or Suretiſhip, Buildings, Gaming, coſtly Apparrel. Secondly, of his Houſhold, children, ſervants, waſting and conſuming the eſtate. Thirdly, of his enemies, *Job* 1.14,17.

Reaſon 6. From the penury incident to rich mens children, nothing in his hand; 1. No wealth, 2, No labour. Firſt, neither wit, Secondly, nor skill, Thirdly, nor ſtrength to it.

Reaſon 7. From the neceſſity of leaving all behind a man at death, verſe 15.16. *Job* 1.21. 1 *Tim.*6.7, Only laden they are with more ſin, elſe ſtript of all outward things, Firſt, Honours, *Pſal.*49,17. Secondly, Profits, *Luke* 12.20. Thirdly,

the diſreſt, and unquietneſſe which abundance, 1. of meats and drinks, 2. of cares, yieldeth to the owner, by the exceſſe: amplified by the contrary ſweet and quiet ſleep and reſt of the labouring ſervant, v. 12. Fourthly, From the hurt redounding to the owners by wealth, v. 13. Fifthly, from the periſhing of riches by evil travel, v. 14. Sixthly, from the penury his ſeed may fall into, v. 14. Seventhly, from the neceſſity of leaving all behind him in death, v. 15, 16. Eighthly, from the many croſſes and vexations which befall a man in his life time, from his wealth, v. 17.

Doctr. The earth yieldeth ſufficient profit unto all ſorts of men, from the king to the meaneſt ſervant; but not to covetouſneſs, 1 *Chron.* 27.26, to 31. *Prov.* 27.23, to 27. and 31.16. 2 *Chron.* 26.10. *Amos* 2.1. It is bread that ſtrengthens mans heart above all other meats, *Iſa.* 3.1. It is the ſtaffe, *Pſalm* 104.15. *Gen.* 43.8. It is ſcarcity of bread that maketh a famine, not other commodities. And even the beaſts and flocks are maintained by the earth.

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ly, Pleasures, *Heb.*11,25. we come into the world crying, we go out mourning and groaning. Hence all labour for wealth is for winde. First, We cannot hold and keep it, Secondly, It swelleth us like empty bladders.

Reason 8. From the much anguish and sorrow and vexation which wealth causeth, through, First, losses and crosses. Secondly, Feares of after evils. Thirdly, Darknesse through want of spiritual light.

Use 1. To encourage to husbandry and feeding of Cattel and all labour about the earth. It breedeth sufficing profit, The earth is a cisterne to the sea also.

Use 2. To teach Kings not to destroy the fruits of the earth: They undoe themselves.

Use 3. To acknowledge the bounty of God in providing so fruitful a nurse for us, *Acts* 14.16,17.

Use 4. To dissuade from covetousnesse which is when we love riches, First, For themselves, not for their use. Secondly, Are not satisfied with them. Thirdly, are not content with what the earth may produce for Diet, Clothing, and Lodging.

Use 5. To teach a painful poor man thankfulnesse.

Use 6. To teach all men, even rich men, moderation of Diet, and diligence of labour, *Prov.*31.13,19,27.

Use 7. To teach wealthy men to beware of ill haunts, *Prov.*6.26, & 21, 17, & 23,21, but rather to employ their estates in some profitable matter, they will else come to an ill end.

Use 8. To teach Parents to leave their children, First, A good covenant; Secondly, custome to labour. Any other wealth may come short to them.

Eccles. 5. 18, 19, 20.

18. *Behold that which I have seene: it is good and comely for one to eate and to drink, and to enjoy the good of all his labour that he taketh under the Sun, all the daies of his life which God giveth him: for it is his portion.*

19. *Every man also to whom God hath given riches and wealth, and hath given him power to eat therof, and to take his portion, and to rejoyce in his labours; this is the gift of God.*

20. *For he shall not much remember the daies of his life: because God answereth him in the joy of his heart.*

SOlomon having shewed in the former verses, the abuse of wealth by covetousnesse, in these words he sheweth a contrary good use of wealth. First, in good men, verse 18. Secondly, In all men, verse 19. In good men he saith it is comely and beautiful to eat, drink, and enjoy the good of all his labour all the dayes of his life, which God giveth him, verse 18.

Reason hereof he giveth, First, from the condition of his estate, and of this use of it; it is his portion, verse 18. Secondly, From the quiet passing away of his time without sad remembrances of it, for he shall not much remember the dayes of his life; the reason whereof he giveth from Gods answering his heart in comfort, verse 20. In all men to whom God hath given wealth, it is a gift of God, 1. To have power to eate of it; 2. To take his portion, 3. To rejoyce in his labour, verse 19.

Doct. To eate and drinke, and to enjoy the good of a mans labour, it is comely in a good man, and it is the gift of God in any man, *Eccles.* 2. 26, & 3, 12, 13, & 2, 24.

Reasons to confirme it, 1. From *Solomons* experience; behold I have seen it (or found it) verse 18.

Reason 2. From the evil disease and vanity that lyeth upon

on a man, when he is denyed the power to make use of it, *Eccles.* 6.2.

Reas. 3. From the Condition of mens Estates in this world. It is their portion, v. 18. both to good men, v. 18. and to evil men. *Psal.* 17. 14. *As a Portion*, 1. It furnisheth us with necessaries, expediences, delights, 2. It maketh up crosses and losses. 3. It maketh Provision for after times, yea for another world, 1 *Tim.* 6. 17, 18, 19.

Use 4. It is the Fruit or end, or good of his labour, v. 18.

Use. 5. From the shortnesse of the dayes of a mans life, v. 18. He that reserveth the use of all till old age, may die before he come to use it at all; Or else be then unable to use it, 2 *Sam.* 19. 35.

Reason 6. From the joy and comfort, wherein God answereth a good mans heart, in enjoying the good of his labour, verse 20. Now to enjoy the good of it, implyeth, First, the reaping of the fat and sweet of it our selves: Secondly, to impart the good of it unto others also, *Eccles.* 3.12,13. *Isai.* 64.5.

Reason 7. From the little thought or remembrance which such a good man takes how his time spendeth, verse 20. For he doth not much remember the dayes of his life, which is an effect of the former joy; which is as oyle to the wheels and so make our time to passe easily, all the dayes of the afflicted are evil, *Prov.* 15.15. and he takes sad thoughts and remembrance of the revolution of times, *Job* 7. 3, 4. If an evil man take as little thought and remembrance of his time it is not comely for him; It becommeth him not, *Job* 21.13.

Use 1. To teach good men, yea to encourage them to enjoy the good of their estates; It is comely for them, *Psal.* 33. 1. Not so for a wicked man, *Prov.* 26,1, & 19, 10. All the former reasons of the doctrine are as motives to the use.

Use 2. To teach all men, that any good which they enjoy from the creature, is the gift of God, and therefore they to look to God to enjoy the giver as well as his gift.

Use 3. To teach men to give themselves to labour, else how shall they enjoy the good of their labour?

Use 4. To teach us to number our life by dayes, verse 18. *Gen.* 47.9.

Use 5. To reckon our life and all the dayes of them as Gods gift, verse 18. *Lament.* 3.22.

Use 6. To teach us the way to passe away our dayes comfortably,

forcably, is to be good, and to enjoy the good of our labours, receiving the good of our labours, doing good to others. In this way God anſwereth in joy our hearts, and we paſſe away our times without ſad remembrances, v.20.

Eccleſ. 6. 1, 2.

Verſ. 1. *There is an evil which I have ſeen under the Sun, and it is common among men.*

2. *A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: This is vanity, and it is an evil diſeaſe.*

IN this Chapter *Solomon* declareth the vanity. Firſt, Of humane Satiety or Proſperity in outward things, vere 1, 2. Secondly, Of long life and ſtore of children, verſe 3. to 6. Thirdly, Of labour, verſe 7, 8. &c. In theſe two verſes *Solomon* ſetteth forth the vanity of ſuch outward good things, wherewith men are moſt taken, to wit, Riches, Wealth, Honour; and theſe amplified, 1. By their abundance even unto Satiety, ſo that a man wanteth nothing of all that he deſireth. 2. By the evil God inflicteth upon it; God giveth him not power to eat thereof, but a ſtranger eateth it. 3. By the Adjuncts of this eſtate four-fold; Firſt, It is an evil. Secondly, It is common amongſt men under the Sun, verſe 1. Thirdly, It is a vanity: Fourthly, It is an evil diſeaſe, verſe 2. Riches, Wealth, and Honour, are expreſſed by God himſelfe in the ſame termes, 2 *Chron.* 1.11. Riches differ from wealth: riches expreſſing Revenues of the field, or Cattel which are Titheable; for it is a word in the Hebrew which differeth in a prick only from Tenths or Tithes. Wealth,] in the Original is ſuch Treaſure of Silver, Gold, Jewels, and Houſhold ſtuffe which are not Tytheable. God giveth him not power to eat thereof] a Metaphor and a Synecdoche in eating, put for enjoying the ſweetneſſe of them: one kinde of enjoying put for all. For honour cannot properly be eaten, but

but the ſweet of them may be enjoyed.

Doct. 1. It is a vanity and an evil, even an evil diſeaſe, an evil diſeaſe common amongſt men every where, that a man receiveth from God Riches and Honour of all ſorts, even to the ſatisfaction of his ſoul, and yet God giveth him not power to enjoy the good of it, but leaveth it to a ſtranger.

Reaſon 1. From the unlawful getting of Riches or Honour, by Oppreſſion, Deceit, Ambition, or the like, *Prov.*28. 8, & 13, 22. *Job* 27. 13,16,17.

Reaſon 2. From the ſatisfaction of their hearts in it: which Acquieſcency in the creature is an Idolatry which the Lord will curſe. *Luke* 12. 19,20.

Reaſon 3. From want of prayer to God, for a comfortable uſe of the bleſſings we doe enjoy, *Jam.*4.3.

Reaſon 4. From the abuſe of the creatures upon our luſts, *Jam.*4.3. *Job* 20. 22.

God taketh away from a man the power to enjoy the ſweet and good of it, many wayes; As Firſt, by Sickneſſe of body, *Job* 21.25. Secondly, By ſcruple of conſcience (as *Acts* 10. 13,14.) Thirdly, By inordinate affection to ſome trifle, for want of which all is leſſe comfortable, *Heſt.* 5. 11,12,13. Fourthly, By Covetouſneſſe, *Eccleſ.* 4, 8. Fifthly, By ſome ſtaine of folly in a great perſon, which blaſteth all his honour, *Eccleſ.* 10 1.

Uſe 1. To teach us that all Riches, Wealth, and Honour, and all the enjoyment of that good and ſweet thereof, are from the Lord, 1 *Chron.*29.12.

Uſe 2. To aske of him therefore what we want, either of theſe things, or of the good of them.

Uſe 3. To remove theſe evils out of Gods ſight, for which he is wont to deny men the good of the gifts we doe enjoy.

Uſe 4. To bleſſe the Lord who giveth us any good things, and power to enjoy the good and ſweet of them.

Eccleſ. 6. 3, 4, 5, 6.

3. *If a man beget an hundred children, and live many yeeres, ſo that the dayes of his yeeres be many and his ſoul be not filled with good, and alſo that he have no burial, I ſay, that an untimely birth is better then he.*
4. *For he commeth in with vanity, and departeth in darkneſſe, and his name ſhall be covered with darkneſſe.*
5. *Moreover he hath not ſeen the Sun, nor known any thing: this hath more reſt then the other.*
6. *Yea, though he live a thouſand yeares twice told, yet hath he ſeen no good: Do not all goe to one place?*

IN theſe verſes *Solomon* declareth the vanity of two other earthly comforts 1. Store of children. 2. Long life, which may be accompanied and clogged with great vanity, in caſe two other benefits be wanting, Firſt, the ſoul to enjoy good, Secondly, The body to enjoy Burial; which miſery and vanity he ſetteth forth by a compariſon with an abortive, a *Pari & à minore*, equal in five reſpects, 1. Of comming into the world with vanity, verſe 4. 2. Of ſeeing no good, verſe 6. 3. Of departing in darkneſſe and obſcurity, verſe 4. 4. Of Oblivion of both, verſe 4. 5. Of going both to one place, verſe 6. The vanity of the Abortive, leſſe in reſpect, Firſt, He hath not ſeen the Sun; Secondly, He hath not known any thing to grieve him: Thirdly, He hath more reſt then the other, verſe 5.

Doct. 1. An old Father of many children and many years, if his ſoul want goodneſſe, and his body Burial, an Abortive (or untimely birth) is as good, yea better then he. As good in reſpect, 1. Of their entrance into the world, they both came in with vanity, that is to no end, not ſimply and altogether; For God hath wiſe and good ends of ſending them both into the world; but in regard of themſelves and other

men

men. 2. Of their seeing no good in life time, verse 6. 3. Of their departure out of the world; they both depart in darknesse, First, of obscurity, Secondly, of misery. 4. They both are covered with darknesse of oblivion; yea sometime the name of the wicked shall rot, when the other is not blemished, *Prov.* 10.7. 5. Of the same place whereto they both goe, to the earth from whence they came: and the wicked man to a worse place, *Acts* 1. 25. The Abortive better, in respect, First, He never saw the Sun, so he never saw outward good things, which might trouble him to lose. Secondly, He never knew any thing good or evil: so that his reckoning is more easie, and his present griefes lesse. Thirdly, He enjoyeth more rest from evils, both in this, and in the other world, verse 5,

Reason 1. From the overpoysing vanity of those two wants. First, of burial; Secondly, of souls want of goodnesse. To extinguish the comforts of, 1. Store of children: 2. Long life. Want of burial, First, leaveth the body as dung to rot and stink upon the face of the earth, a thing, 1: Dishonourable to the dead; 2. Loathsome to the living, *Psal.*83 10. 2 *Kings* 9.38,37. *Jer.*21.18,19. Secondly, leaveth the body without pledge of resurrection, the body buried is Corn sown, 1 *Cor.*15.36. The souls want of goodnesse, 1. Is as a dead carcase stinking above ground, *Psal.* 14.3. 2. Leaveth it to more putrefaction by longer lying above ground, yea the more inexcusable in impenitency, *Rev.* 2. 21. 3. Procureth a greater damnation for living so long with so many children, and for want of goodnesse doth neither good to himselfe nor them.

Use 1. To take off men from blessing themselves in store of children, and long life: *Rehoboam* had store of children, Sons 28, Daughters 60. yet his soul empty of goodnesse, 2 *Chron.*11.21, with 12,14. *Ahab* had 70 sons, 2 *Kings* 10.1. yet they all dyed a violent death, verse 6,7. and their fathers blood dogs did eate, 1 *Kings* 22,38. And though his carcase found burial, yet not so *Jezabel*, 2 *Kings* 9. 34. to 37.

Use 2. To moderate the griefe of such as want children, or have Abortives, so their soules want not goodnesse, nor their bodies burial, they are better then these in the Text.

Use 3. To look at Abortion as a vanity and misery to the creature, and so at want of burial. It is a Stoical Apathy, to despise want of burial; *Facilis jactura Sepulchri: Cælo tegitur*

gitur qui non habet uxorem. Solomons Porch and Venus Porch are not of equal dimenſions. And if Abortion be a vanity and miſery, then avoid ſuch ſins as make us like them: As Firſt, Malignancy againſt Gods people, joyned with incorrigibleneſſe, *Pſal* 58.8. Secondly, Harſh and unreverent inſurrection againſt well deſerving Magiſtrates, *Num.* 12.1, 2, 12.

Vſe 4. To exhort to furniſh the ſoul with goodneſſe, which will make a bleſſing of life long or ſhort, children many or few; burial or no burial, *Iſai*, 65.20. *Pſal.* 79. 2. A woman fearing God, is better then a woman bearing the beſt childe, *Luke* 11. 27,28.

Eccleſ. 6. 7,8.

7. *All the labour of man is for his mouth, and yet the appetite is not filled:*
8. *For what hath the wiſe more then the fool? what hath the poor that knoweth to walke before the living?*
9. *Better is the ſight of the eyes then the wandring of the deſire: this is alſo vanity and vexation of ſpirit.*

IN theſe verſes *Solomon* diſcovereth to us the vanity of labour, which he ſetteth forth by foure arguments, Firſt, From the wearyſomeneſſe of it implyed in the word, עָמָל which is labour *cum defatigatione & moleſtia.* Secondly, From the end of it, for the mouth: Thirdly, From the emptineſſe or defect of it, in that the ſoul is not ſatisfied by it, verſe 7. which is amplified by a diſtribution of the ſubject perſon ſo labouring, whether he be wiſe or fooliſh, the one hath no more by his labour then the other. Yea, the poore who is more laborious and induſtrious then other men, yea the diſcreet and prudent poore, who knoweth how to converſe and carry himſelfe amongſt men, he hath no more by his labour but to fill his mouth, yet not to fill his deſire or ſoul, verſe 8. Fourthly, from the wandring of the deſire, (which ſpringeth from the ſoules not being filled.) This is amplified by an argument *à majori*, that it is better

better to enjoy the sight of the eyes, that is, to enjoy and to be content with the present estate, then to be carried on with such a walking soul or wandring desire. In regard of all which evils, he counteth Labour it self with these Concomitants to be vanity and vexation of spirit, v. 9.

Doctr. All the labour that the sons of men take in the estate of corrupt Nature, is a grievous or vexatious vanity. *Gen.* 3. 17, 19. And though by Christ and his grace the bitterness and sting of that vanity is removed (the Cure being taken away. *Gal.* 3. 13.) yet the Cross still remaineth. Hence *Jacobs* description of his life in all the years of it, and in all the days of those years, *Gen.* 47. 9, 10. *Paul*, 2 *Cor.* 11. 27.

Reas. 1. From the wearisomness, of the labour amplifyed in the word עמל which is translated *wearisomness*, *Job* 7. 3. to wit, 1 Painting the Body. 2 Afflicting the minde with care and grief.

Reas. 2. From the End of it: it is for the mouth. The Husbandman labours in the Earth, the Mariner in the Sea, the Shepherd in the Field, the Carpenter in the Wood, the Tradesman in his shop, the Scholler in his book; as they are natural men, they all labour for the mouth. *Prov.* 16. 26.

Object. How can this stand, seeing much labour is for the back, for apparrell, or for lodging? *Matth.* 6. 25.

Ans. First, the mouth may be put for the whole body, as sometimes bread is put for all maintenance, as well of back as belly, *Gen.* 3. 19. *Matth.* 6. 11.

Secondly, It is true in proper Speech, taking the mouth for the chief and supreme End of Labour, to which all the rest must give place in case of necessity. A man will sell his lodging and cloathing, and all he hath, for his mouth, *Gen.* 47. 15. to 19. And it is a great vanity that the divine spirit of a man should labour only for sensual things and transitory.

Reas. 3. From the emptiness of the Soul or Appetite after all this labour. The mouth is a narrow Portal, not above two or three Inches square, and the Stomach not above a hand bredth square, the whole man not above five Foot long: and yet when a man hath laboured to fill all these, and provided him of store for many years, yet his minde is not satisfyed, but his inordinate desire after

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the means of his maintenance (like a Dropſy thirſt) is never nilled. And thus fareth it with the Learned Scholler, the rich Churle, the Induſtrious and prudent poor man: Theſe Vanities fall alike to them all, how much leſs is the immortal ſoul filled?

Reaſ. 4. From the wandringneſs of the unſatisfyed deſire, which like the Bee runneth from flower to flower, and ſucketh honey and waxe till it be laden, and yet ſtill laboureth for more till ſometimes it be ſtockned in its Hive through abundance of honey.

Better is the ſight of the eyes] that is, better is what you ſee before you, be it leſs or more, then the wandring of the deſire: as the good Houſholder ſaith to his Gueſts, Much good may it do you what you ſee before you.

Uſe. 1. To Remind us of the greatneſs of our Fall in *Adam*, whence ſo much bitterneſs in labour and ſin for a little ſweetneſs of the fruit of a Tree, and that upon us and on all our Poſterity.

Uſe 2. To beware of ſuch ſinfull labours as increaſe theſe wearisome vanities. If honeſt labour be ſo grievous and vain, how much more ſinfull labours? Take heed of labour to undermine and ſupplant wel-deſerving men. *Pro.*4.16. *Pſal.* 7.14. *Darius* was better employed, *Dan.*6.14. 1 *Theſſ.*4.11.

Uſe 3. To Teach us to labour for that bread which periſheth not, but feedeth and ſatisfyeth the ſoul to Aterniy, *Joh.* 6.26, 27. *Rev.*2.3. *Rom.* 16.12. *Phil.* 4.3: 1 *Cor.* 15.10, & 58.

Uſe. To Teach the poor, that diſcretion in him is obſerved by God and, wiſeſt Princes, when he knoweth how to walk before the living.

Uſe 5. To wean us from wandring deſires, and to learn us ſatisfaction and contentment in our preſent eſtate, that is, with what we ſee before us. *Phil.*4.11. 1 *Tim.*6.6.

Uſe 6. To Raiſe up the Countrey unto thankfullneſs to God, that ſupplyeth us comfortably with that which men moſt labour for: we need not ſell our Cloaths for Bread.

Eccles. 6.10,11,12.

10. *That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier then he.*

11. *Seeing there be many things that increase vanity, what is man the better?*

12. *For who knoweth what is good for man in the life all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the Sun?*

That which] It is *Quicquid fuerit*, as *Junius*; or as *Broughton*, *quisquis fuerit*; or as the words and sense fitly run, *whatsoever he*, that is, *any one it*, *quicquid quis fuerit*, it was named already (or formerly of old) and it is known to be *Adam* &c.

Solomon summeth up the vanity of man, whosoever or whatsoever he be. He sheweth what his estate is; First, by *Creation*. 1 He is *Adam*, a peice of red Earth, base and of the Earth, argued by his Notation. 2 Impotent to his *Maker*; He cannot contend with him that is mightier then he. v.10. Secondly by *his present Condition after the Fall*. 1 All the Accessions that come upon him, Learning or Knowledg, Honor, Wealth, Pleasure, Long life, Store of Children, Labour, they all increase his Vanity. What is he the better? to wit for them all. v.11. 2 He is ignorant First, of what is good for him in this life, which is amplifyed by the Simile of a shadow. Secondly, of future things. Who shall tell him what shall be after him? v.12.

Doct. Whatsoever the man be, it is well known, as his name is, so is he *Adam*, a lump of clay; and whatsoever befalleth him in this life in his natural estate, he is never the better for it. *Gen.* 1. 26,27. & 2.7. *Eccles.* 12.7. Clay, and so 1 Subject to the hand of the Potter, of necessity, *Jer.* 18. 6. 2 Base, *Psal.* 49.2. &62.9. 3 Brittle; First, in soul mutable, *Job* 4.18,19. Secondly in body easily subject to mortality of it self, *Job* 4.19. That that which befalleth him in this life, maketh him not the better, is argued from the vanity of all. *Eccles.* 1.2.

Reason

Reaſon 1. From his utter inſufficiency and inability to contend with his Maker, v.10. An Earthen pot cannot contend with a Rock, *Matth.* 21. 44. *Iſa.* 45. 9. *Rom.*9.20,21. *Job*,9.3,4; where be two Reaſons of it. The Firſt from Gods Wiſdom; the Second from his Power.

Reaſon 2. From the Increaſe of Vanity upon man by all the Acceſſions of this life, by Gifts 1 of the minde, *Iſa.*47. 10. *Jude* v.4. 2 of the body, *Ezek.* 16.15. implyed. 3 of outward eſtate, *Jer.* 22. 21. *Rev*, 3.17. *Pro.* 1.32. *Ezek*, 28.4. 2 *Chron.* 26.16. which ſpringeth firſt from our corrupt nature, which as a fuſty Veſſell corrupteth all that is put into it. Secondly from the Curſe of God upon the Creatures by the Fall. *Gen.*3.17.

Reaſon 3. From the Ignorance and unskilfulneſs of men 1 To diſcern what is good for them in this mouentary life, *Job* 11. 12. We look at thoſe things which are beſt for us which are temporary, bodily and preſent, whereas our ſouls finde no good in ſuch: as a Dropſy-man chuſeth drink which is moſt hurtfull for him. We know not how to make a good uſe of them ſo farre as they might lead us, Deut. 29. 4. 2 To foreſee or diſcern future things, *Eccleſ.* 8. 7.

Uſe 1. To humble the Pride of man: Earthly man whatſoever he be, he is known of old to be *Adam*. And that which more humbleth him, is that he is not the better for all that befalleth him in this life, nor doth he know what is good for him in this life, nor how to make uſe of it.

Uſe 2. To teach men not to contend with their Maker. It is hard to daſh Earthen Pitchers againſt ſtone walls. Therefore to forbear pleadings and murmurings, 1 againſt Gods purpoſe, *Rom.*9.20,21. 2 againſt his Providence, *Jer.* 12.1. we muſt ſubmit patiently under Gods hand, *Pſal.*39.9. we muſt obediently follow his calling. *Rev.* 14. 4.

Uſe 3. To ſhew us our life as in a glaſs; it is as a ſhadow; to wit, 1 without ſubſtance; rather a Death then a life, 1 *Tim.*5.6. 2 ſeeming greater when light is moſt remote. 3 eaſily or ſpeedily paſſing away, and that when it is at greateſt.

Uſe 4. For Thankfulneſs to God, that Chriſt would take ſuch a baſe eſtate upon him as the eſtate of earthly man. That ſo many ſons of *Adam* met together, yet ſome good a-

greement; else (were it not for Gods special guidance and blessing) vanity put to vanity would but increase vanity, *Psal.* 39.5. with 62.9. The *Netherlanders* Motto a wholsom Advertisment, Resembling themselves to a company of earthen Pitchers floating in the Sea, with this word, *Si cellidimur frangimur.*

Eccles. 7. v. 1.

A Good name is better then precious ointment: and the day of death then the day of ones birth.

SOlomon having spoken of the vanity of sundry Conditions of the Creature considered in themselves: In this he speaketh of their vanity compared one with another, wherein also he intimateth the vanity of mens judgments and imaginations touching these things, as esteeming the better to be worse, and the worse to be better; in this Verse he declareth two things to be better then other two, which are commonly reputed to be worse; as first A good name to be better then a good Oyntment. Secondly, The day of death to be better then the birth-day.

The words themselves are a Proverbial Doctrine, *A good name is better then a good ointment*; yet an Ointment is reckoned amongst precious Riches and Treasures, *Isa.* 39.2. but a good name is preferred before it, *Pro.* 22.1.

A good Ointment First is fragrant, *John* 12.3. Secondly, shining and making the face to shine, *Psal.* 104.15. Thirdly, sinketh into the bones, and suppleth and softneth the dryed Sinews and Muscles, that it maketh a man more fit for Race, for Wrastling or any other bodily Exercise, *Psal.* 109.18. Fourthly, is healing, *Luke* 10.34. Fifthly, preserveth even after death by embalming, *Luke* 23.56.

In all these Properties (qualities and effects) a good name excelleth a good ointment, which may be as so many Reasons of the Point. A good name First is more fragrant, the one filling the house, *John* 12.3. the other, Town and Country. *John* 3.12. *Rom.* 1.8. Secondly, putteth a shining lustre upon the countenance. *Eccles* 8.1. Wisdom (which is a matter of Reputation, *Eccles.* 10.1.) maketh the face to

to ſhine, &c. Thirdly, It ſinketh into the bones, *Prov.*15. 30, yea it fitteth to any publike employment, in Miniſtry, 1 *Tim.*3.7. or Magiſtracy, *Deut.*1.13. Fourthly, Healeth the venome of ſlaunders and backbitings. Fifthly, keepeth us alive after death, *Prov.*10.7.

Obiect. How can the ninth Commandement be preferred before the eighth?

Anſw. Good name is the honour of a mans perſon, and ſo belongeth to the fifth Commandement.

Uſe 1. To reprove the vanity and folly of ſuch, who to get wealth and treaſure, care not how they proſtitute their good name [It was a ſordid ſpeech of *Veſpaſian*, *Dulcis Odor Lucri ex re quâlibet.*]

Uſe 2. To reprove the blemiſhing and blaſting of any mans good name, which duely belongeth to him. It is a greater ſin then to ſteal the beſt goods he hath, *Prov.* 22.1. a Tradeſmans credit is oft more worth then his eſtate.

Uſe 3. To exhort to a conſcionable care of getting and keeping a good name. It is not ambition nor vaine-glory, when a man ſeeketh it by good meanes for good ends, and affecteth it no further, nor accepteth it, but as is due to him. Meanes of a good name: 1. Faith, *Heb.*11.2. 2 Fruits of faith. Firſt, Sanctifying of Gods name, 1 *Sam.* 2.30. Secondly, Sparing the names of our brethren, *Matth.*7.1,2. Thirdly, Humility, *Prov.*22.4. *Luke* 14.11. Fourthly, Worthy acts for publik ſervice, 1 *Sam.*18.7. *Matth.*26.13. 2 *Chron.*24. 16. 1 *Pet.*3.16. Hence ſweet odours at Funerals as a monument of a ſweet-ſmelling Report, 2 *Chron.* 16.14. On the contrary ſin ſtaineth a good name, *Prov.*10.7. 1 *Kings* 15.30. *Matth.* 10.4: *Gen.* 11.4,9. *Abſoloms* pillar (2 *Sam.*18 18.) was *Columna Calumniæ*, or as *Lots* wifes pillar of ſalt, ſeaſoning others, but ſhaming our ſelves. It is not faire Faces, Buildings, Cloches, or Eſtates, that can procure or preſerve a good name.

Obiect. 1. Chriſt excelled in all vertues and duties, yet he lay under an ill name, as a glutton and wine bibber, a deceiver, an enemy to *Caſar*.

Anſw. 1. He bore our ſins, and ſo our reproaches, as a puniſhment due to our ſins, 2. It was amongſt evil men, as his profeſſion was alſo evil ſpoken of amongſt them, *Acts* 28.22. 3. At length he overwraſtled it, and got a great name, *Phil.*2.9.

Obj. 2. But it is a curse to a Minister, to be generally well spoken of. *Luke* 6.22,26. *John Baptist* is said to have a devil *Matth.*11.18.

Answ. First, Ministers that are faithful, have special cause to provoke wicked men, where their name chiefly suffereth, 1 *Kings* 22.8. & 18,17. else wisdome is justified of her children, *Matth.*11.19. Secondly, Ministers at length overwrastle it. *Matth.*23.29,30.

Obj. 3. But even private Christians as truly godly are traduced.

Answ. First, Sometime they neglect their life of faith, 2 *Sam.*12.13,14. Secondly, God prevents sin in them by false reports. Thirdly, It is but at the hands of wicked men, *Acts* 28.22, & 24.25. Fourthly, If it be at the hands of brethren, it is through their Ignorance, Emulation, and Rashnesse, which God at length will overwrastle, *Job* 42.7. Otherwise God hideth the names of his children in the secret of his Tabernacle from the strife of Tongues, *Psal.* 31. 20. The words are a proverbial Doctrine.

Doct. 2. The day of death is better then the birth day. This is not the speech, First, Of *Job* in misery, *Job* 3.3. Secondly, Of *Jeremy* in passion, *Jer.*20.14. but of *Solomon* in his repentance. This *Solomon* speaketh, not only of some extraordinary kinds of death, which have been of more publike service, as the death of Christ, *Ioh.* 12.32. Of *Sampson*, *Iudg.*16.30. Of the Martyrs, whose blood is, First, The glory of God, *Iohn* 21.19. Secondly, the seed of the Church. But indefinitely and generally of the death of all or any. Better to the godly in regard, First, Of sin, which shall then be wholly subdued, *Rom.*6.7. 1 *Cor.* 15.26. If sin continued after death, death were not the last enemy. But in birth we are borne in sin, *Psal.* 51.5. children of wrath, *Eph.*2.3. Yea Newbirth leaveth much corruption still in us; we are borne in sin, but we dye in the Lord, *Rev.*14.13. 1 *Thes.*4.14. Secondly, Of misery, which attendeth Birth, *Iob.*14.1. & 5,7. But death is an haven of rest after a sea of troublesome agitation and misery; *Job* 3.13,14, & verse 21, 22. *Rev.*14.13. Thirdly, Of grace which will then be perfected, *Heb.*12.23. 1 *Cor.*13.12. *Jude* 24. *Ephes.*5.27. Death is accounted an enemy to Nature, but is a friend to Grace; we are borne uncleane, *Iob* 25.4. *John* 3.6. but we dye perfect. Fourthly, Of glory. Birth is the seed time of corruption.

corruption, *Gal.6.8.* Death is the ſeed time of incorruption and glory, 1 *Cor.*15.36,42,43,44. Birth putteth us into the hands of Midwives, and other weake women: Death into the hands of the glorious and mighty Angels, *Luke* 16. 22. Birth bringeth us forth into a valley of teares, Death into our Maſters joy, *Matth.* 25.21. Birth into an eſtate of abſence from the Lord, 2 *Cor.* 5.6. Death bringeth us into his preſence, 1 *Theſ.*4.17. 1 *John* 3.2. Birth bringeth us to labour, *Iob* 5.7. Death to reſt, *Rev.*14.13. even Sabbaths reſt. Birth bringeth us into a larger and fairer world then our mothers wombe: but death into a larger and fairer then this. The ſtarry rooſe of this world is but the pavement of that. Better to the wicked in regard, Firſt of others *Prov.*11.10. Secondly, Of themſelves, though it had been good for them not to be borne, *Matth.* 26.24. yet being borne, the ſooner dead, 1. The leſſe ſin, 2. The leſſe Puniſhment.

Queſt. May the wicked then doe well to haſten their own deaths?

Anſw. By no meanes; for ſelfe murther is worſe then murther of another. And beſides, ſo the wicked cutteth himſelf off from means and hopes of converſion.

Uſe 1. Againſt purgatory to the godly after Death. For then Death ſetteth them into a worſe condition then ever their birth did. For the pains of Purgatory (as Papiſts deſcribe them) differ not from the pains of hell in meaſure of torment, but duration only. And what uſe can there be of Purgatory, when no ſin is left in death to be purged after?

Uſe 2. To exhort to ſuch a life as may make our death comfortable: Meanes. Firſt, Regeneration, New birth, *John* 11.26. *Phil.*1.21. Secondly, Faithful and fruitful courſe of life, 2 *Tim.*4.6,7,8.

Uſe 3. To comfort the godly againſt death, by conſideration of all the former benefits of Death. *Samſons* riddle, is now *Solomons* Paradoxe; Out of the eater (Death which devoureth all) commeth meat and ſweetneſſe.

Obiect. 1. But in death I loſe all my deare friends.

Anſw. Firſt, If thou haſt lived any long time, moſt of thy deareſt friends are gone before thee; Secondly, Thou ſhalt change theſe here for better friends there; our beſt friends love us not ſo dearly as every one there; Thirdly, Thy good friends will not be long after thee.

Obiect.

Obiect. 2. But what ſhall I doe with my poor children and young?

Anſw. Leave them with God [*Jer.*49.11.]

Obiect. 3. But there is bitternesſe and pangs in death.

Anſw. Firſt, So there is in Birth. Secondly, After-comforts ſwallow up all griefes, *Iohn* 16.21.

Vſe 4. To moderate the mourning of the living for their dying friends; you rejoyced in their worſe day (their birth day) why not much more in their better day? 2 *Sam.*12. 19, 20. *Pharaoh* and *Herod* ſolemnized their birth dayes, *Gen.*40.20. *Mark* 6.21. why ſhould not Chriſtians rejoyce in the departure of their Chriſtian friends? The dayes of the Martyrs execution were called *Natalitia*. It is true we may mourne for loſſe of publike good, Inſtruments to Family, Church, and Commonwealth, and judge our ſelves for ſuch ſins as provoke the Lord to remove them: but yet it is beſt for them that they are gone: and beſt for the Church, what God doth; the death of *Ioſeph* and *Ioſiah* turned to the beſt good of *Iſrael*. The bondage of *Egypt* wrought for *Iſrael* a more glorious deliverance. And the captivity of *Babylon* (which brake in upon the death of *Ioſiah*) inſtead of a dungeon proved a wine-cellar, *Cant.*2.4.

Eccleſ. 7. v. 2.

2. *It is better to go to the houſe of mourning then to go to the houſe of feaſting: for that is the end of all men, and the living will lay it to his heart.*

AS in the former verſe *Solomon* preferred two things, that ſeem leſſe deſirable above other two that ſeem more deſirable, (a good name above a good ointment: and the day of death above the birth day) So here he preferreth a third thing that may ſeem leſſe deſirable before another, which to men doth, commonly ſeem to be much more deſirable. The houſe of feaſting is commonly preferred amongſt men, as more deſirable to be gone unto, above the houſe of mourning; but here the day of mourning, even the greateſt mourning, (mourning for the dead) is preferred before the houſe of feaſting. Better it is (ſaith he) to go to the houſe

of

of mourning, then to the houſe of feaſting; whereof he giveth two reaſons. Firſt, from the property of the houſe of mourning (to wit for the dead) It is the end of all men, Secondly, from the good uſe which the living will ſeriouſly make of his houſe of mourning, and of the cauſe of mourning which he there beholdeth (the death of ſome friend or neighbour) The living will lay it to his heart.

Doctr. 1. It is better (or a more deſireable good thing) to go to an houſe of mourning for the dead, then to an houſe of feaſting for the ſolace of the living. Of feaſts there be three ſorts. 1. Civil feaſts where a fourfold ſolace: Firſt, Eating the fat and drinking the ſweet; Secondly, Loving and neighbourly company: Thirdly, Pleaſant diſcourſe and ſometimes Muſick: Fourthly, Increaſe of mutual neighbourly love. 2. Prophane or riotous, where the former comforts are abuſed, and perverted. Firſt, by Exceſſe in eating and drinking to gluttony and drunkenneſſe: Secondly, The Company, ſwaggering and debaucht Ruffians, Swearing and roaring Boyes: Thirdly, Inſtead of pleaſant diſcourſes Ribaldry, wanton ſongs and dances, abuſing of the name of God or man. Fourthly, fallings out and quarrellings: or elſe linking in conſpiracy to doe ſome miſchiefe. 3. Holy feaſts; where, Firſt, Gods inſtitution or ſpecial mercies invite to thankfulneſſe: and meat and drink as before God, *Exod.* 18. 12. Secondly, Chriſtian company: Thirdly, Holy conference, *Luke* 14.1, to 8. and ſo to the end: Fourthly, Increaſe of childlike love to God, and brotherly love one to another. Of this laſt ſort of feaſts, the compariſon is not put: for Gods ordinances are more edifying then his providences. Nor it it to civil, eſpecially to godly men put of the ſecond ſort of feaſts, Riotous. For to honeſt and good men. It is an houſe of mourning to be in ſuch an houſe of feaſting, *Pſal.* 120. 5. But here he ſpeaketh of ſuch an houſe of feaſting as is contrary to the houſe of mourning.

Reaſon 1. From the nature of the occaſion of that mourning, it being the death of ſome or other deſirable perſon in the family, that death is the end of all men. If the perſon dead were not deſirable, there is little or no mourning for him, 2 *Chron.* 21.19,20. But if there be mourning, all uſeful men will ſee their own end in his, which is very wholeſome to our ſpirits, *Deut.* 32,29. *Lamen.* 1.9. In feaſting men

are

are apt to put the evil day far from them, *Isai.* 56.12. *Amos* 6. 3, to 6.

Secondly, In the house of mourning, we shall be occasioned to take to heart what we see: yea to lay it as a plaister to our heart. Text, Not so readily in an house of Feasting.

Object. But doth not the house of feasting offer to our hearts many serious and savoury meditations? Doth it not set before us, First, A spectacle of Gods bounty, leading to Thankfulnesse, *Psal.* 145.16, and Repentance, *Rom.* 2.4. Secondly, The variety of Gods goodnesse dispersed in the several creatures, *Acts* 14.17. Thirdly, The wisdome of Gods providence, preparing and gathering the meat and company from sundry quarters of the world, *Psal.* 145.15. Fourthly, The large extent of Christian liberty purchased by the blood of Christ, 1 *Cor.* 10.27. Fifthly, The fatnesse and sweetnesse of spiritual and heavenly food, [*a minori*] *Luke* 14.15. Sixthly, A spurre to enlargement of fruitfulnesse after a Feast, we expect our horses after well meating should travel better.

Answ. It is true, a Feast setteth before us many spiritual advantages. But yet, First, A mans spirit disposed to cheerfulnesse is more exposed to lightnesse. Secondly, Sad objects make deeper impression upon our affections. Thirdly, The company at a Funeral are not so apt to draw our minds away by cheerful discourse as at a Feast.

Use 1. To reprove Funeral Feasts: for it maketh the house of mourning and feasting all one.

Use 2. To teach us the estate of our nature; God seeth it better for us to meet with sad and mournful Occurrences then cheerful.

Use 3. To teach us so to lay to heart the death of others, that it may be better to us then the best meals meat, better then a feast. If thou art a living man, lay sad objects to heart, especially this of death; more distinctly lay to heart, First, Death it selfe. Secondly, the causes of it. Thirdly, The effects of it. Fourthly, The manner of it. Fifthly, The subject of it.

In death it selfe see a spectacle of thine own mortality, *Josh.* 23.14. 1 *Kings* 2.2. Wait therefore for a change, *Job* 14. 14.

In the causes of it, First, Moral or deserving, look at sin, *Gen.* 2.17, *Rom.* 5. 12. especially original sin. Learne to mortifie

mortifie that, kill that, which elſe will kill us ſoul and body. Secondly, Natural diſeaſes; ſee the evil of corrupt nature and life, *Rom.6.23.* Thirdly, Violent. 1. From Magiſtrates; Firſt, Juſtly; learne to feare ſuch wickedneſſe, *Deut.17.13.* Secondly, unjuſtly; learn conſtancy to the death, *Rev.2.10.* Secondly, from thieves and robbers; and then learn, 1. to walk regularly with God, who elſe may and wil deliver into ſuch hands, *Ezek.* 21.31. 2 If the man ſlain were godly, learn to avoyd the miſconſtructions which are wont to be made of it, *Prov.* 25. 26. Thirdly, from ſelfe: either through, 1. Diſtreſſe, as *Saul.* 2 Diſgrace, as *Achitophel.* 3 Deſpaire, as *Judas.* Hence learn patience in affliction, with faith to prevent all ſuch evil.

In the manner of it: Firſt, ſome die, 1. ſuddenly, *Job* 21. 13, 23, 24. Hence learn, firſt, preparation for ſudden changes; ſecondly, ſubmiſſion to reproofs, *Prov.*29.1. 2. Lingringly, *Job* 21.25. Hence learn not patience only, but long-ſuffering. Secondly, ſome die diſtracted; Learn hence, 1. To commit our ſenſes and underſtanding to God. 2. Settle peace of conſcience, which wil keep our minds in Chriſt, when not in our ſenſes, *Phil.*4,7.

In the ſubject, 1. ſome die in ſinne, carnall perſons; and they die, firſt, Either as ſtones, 1 *Sam*,25.37,38. Hence learn weanedneſſe from worldlineſſe which ſtupifieth the heart. Secondly, or preſuming, *Matth.* 7.22. Hence learn to build on a rock, *Matth* 7.24, to 27. Thirdly, Or deſpairing, as *Judas.* Hence learn to beware of ſins againſt conſcience. 2. Others die in Chriſt, and that firſt, either troubled in mind, conflicting with deſertions, *Matth.* 27.46. Hence learn, To live by faith againſt ſenſe, *Job* 13. 15. *Luke* 23 46. Secondly, Or comfortably, 1. Expreſſing their joy and confidence, 2 *Tim.*4.6,7,8. 2 Inſtructing and exhorting others, *Gen.* 49. Hence learn, firſt, to live uprightly and juſtly, *Pſalm* 37. 37. Secondly, Boldneſſe in Chriſt againſt death, *Rom.*8.38,39.

Eccleſ.

Eccles. 7. 3, 4, 5, 6.

3. *Sorrow is better then laughter: for by the sadnes of the countenance the heart is made better.*
4. *The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.*
5. *It is better to hear the rebuke of the wise, then for a man to heare the song of fools.*
6. *For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.*

IN Verse 2. *Solomon* had preferred going to the house of mourning above going to the house of mirth, whereof he gave two Reasons before. The first, taken from the condition of the house of mourning it is the end of all men. The second, from the spirituall improvement which living men will make of it. The living will lay it to heart, v. 2. Now in this verse he giveth another reason of it. 3. From the preheminence of sorrow above laughter, *Sorrow is better then laughter.* And this he proveth, first, from the benefit of a sad countenance, *by the sadnesse of the countenance the heart is made better*, v. 3. Secondly, from the preheminence of such men, whose hearts are in the house of mourning above those whose hearts are in the house of mirth. *The heart of the wise is in the house of mourning, the heart of fools in the house of mirth*, v. 4. Thirdly, from the preheminence of hearing the rebuke of the wise (which causeth sorrow) above hearing the song of fools, v. 5. the vanity whereof is amplified by a comparison, v. 6. כעס here translated *sorrow*, commeth of a root which signifieth properly to provoke, as *Deut.* 32. 19. Now because a man may be provoked either to anger, or to griefe; therfore this word is sometimes translated *anger*. *Eccles.* 7. 9. Sometimes griefe or sorrow, as *Eccles.* 11. 10. *Psal* 112. 10. and here.

Doctr. Sorrow is better then light mirth. v. 3. Laughter expresseth light or frollick mirth.

For right understanding this point, consider these points: First, sorrow, when God calleth for mirth; and joy, and mirth, and laughter, when God calleth for sorrow and mourning.

mourning, are both a like odious to God, *Deut.* 28, 47, 48. *Gen.*4.6. *Iſa.*22,12,13,14. *Jer.*48.27. Secondly, Godly ſorrow and mourning, and ſpiritual joy and rejoycing are both alike acceptable to God, and profitable to man, 2 *Cor.*7.10, 11. *Neh.*8.10. Thirdly, Sorrow for ſin, and upon rebukes for ſin, is better then frolick joy and mirth in vain company, *Eccleſ.*7.5. Fourthly, ſorrow for outward affliction, is better then light mirth for ſleight occaſions. Theſe two latter hold forth *Solomons* meaning, and are the ſenſe of the doctrine, *Heb.*11.25. *Job* 36.21.

Reaſon 1. From the benefit of a ſad countenance; as it ſpringeth from an heart ſeriouſly affected, ſo it ſtirreth up ſerious affection, meditations, and conferences in the hearts of others. A merry countenance is apt to ſtir up to looſe and diſſolute, vain and frothy meditations, affections, conferences.

Reaſon 2. From the condition of the houſe of mourning; it is a ſuitable object to the heart of a wiſe man: His heart is there: ſad objects to the heart, are as ballaſt to the ſhip, making it go ſteddy; whereas the houſe of mirth is a ſuitable object to the heart of fools, *v.*4.

Reaſon 3. From the preheminence or betterment of hearing the rebuke of the wiſe (which cauſeth ſorrow) then the ſongs of fools, which cauſeth light mirth, *v.* 5. Which may appeare, 1. From the great benefit of wiſe reproofs: They are as firſt, Pricks to let out corruption, *Acts* 2. 37. Secondly, Goads to ſtir up to duty, *Eccleſ.*12. 11. Thirdly, Nailes to drive in and faſten good counſel, *Eccleſ.*12. 11. Fourthly, Balm to heale ſores, *Pſal.*141.5. 2 From the vanity of fools laughter, and light mirth. It is as the cracking of Thorns under a pot, *v.* 6. Not like the fire of thorns under a pot, which is ſoon kindled, and faire blazed; But like the noyſe which firſt, is no good melody. Secondly, ſpends much fewel, as fools mirth much time. Thirdly, ſoon decayeth and dampeth, and leaveth both meat in the Pot raw, and by-ſtanders not thoroughly warmed, *Pſal.*118.12.& 58.9. So doth the mirth of fools, *Prov.*14.13.

Uſe 1. Againſt the chiefe good of Epieures, which is pleaſure. Sadneſſe is better then it.

Uſe 2. To teach us contentment, yea, and thankfulneſſe to, when God ſendeth occaſions of ſorrow and ſadneſſe for affliction, *Job* 1.21.

Obje. Pſalm 35.27. *Anſw.*

Answ. Prosperity that will best hold, and least corrupt, is that which is sown in tears, *Psalm* 126.5,6. This sad winter, Christmas (as they call it) is better then all the carnal jollity wont heretofore to be exercised at that time of the yeere.

Use 3. For a signe of trial of our hearts; where they delight to be, such they are. If they delight to be in the house of mirth, they are vain and foolish; if in the house of mourning, they are wise, *Mat.*6.21.

Use 4. To teach us who are fittest instruments to dispense reproofs, wise men, *v.*5, *Prov.*15.12. The wise and the reprover, are Synonima, *Prov.*25.12. Great wisdom requisite to discern, first of faults, whether beams or motes. Secondly, of the offenders, how more or lesse easie to be wrought upon, as the body in Physick, *Prov.*17.10.

Use 5. To exhort to patient and willing hearing of just reproofs. A sound chiding is better musick then the song of fools. It is an ornament if wel heard, *Prov.*25.12. as arguing humility, wisdom, sincerity, or soundnes, *Prov.* 9.8,9. Sound flesh wil abide rubbing; not so galled. They are the way of life, *Prov.* 10.17. and wisdom, *Prov.*15.31,32.

*Eccles.*7.v.7.

7. *Surely oppression maketh a wise man mad, and a gift destroyeth the heart.*

כי Translated *surely*, I doe not finde that ever the conjunction so signifieth in Scripture, but as it is translated in *v.*6. for so it is fitly to be translated here. *Surely* neither standeth with the Grammar or Logick of the Text: no coherence will so be made of the sentence. But translate it *for*, and the context runs thus: *Solomon* had said (*vers.*5.) *It is better to hear the rebuke of the wise, then the song of fools.*

This he proveth, first, from the vanity of the song of fools, illustrated by a simile taken from the crackling of thorns under a pot, *v.*6. Of this was spoken in the former verse.

Secondly, from the madnesse of the oppression of such a reprover. To oppresse a wise reprover, 1. makes a wise man mad; A wise man, whether it be, 1. The reproved, he wil grow outragious by oppressing his reprover, as did *Asa*, 2 *Chron.*

Chron. 16. 10: 2 The reprover. Oppreſſion may diſtemper him, *Jer.* 20.7,8,9. & v. 14 to 18. Secondly, deſtroys the heart (or life) of the Gift; *Gift* cannot properly or Grammatically be in the Nominative caſe before the Verb, but by Anomaly. For it is of the Fœminine Gender, the Verb *deſtroy* of the maſculine; neither is the ſenſe ſo ſuitable here.

Thirdly, from the excellency of the end of a word, תוכחת to wit the word of reproof, above the beginning of it; the beginning of it may be harſh and unpleaſant, but the end of it is wholſome, and medicinable, v. 8.

Fourthly, from the excellency of the patient in ſpirit (as otherwiſe, ſo eſpecially in hearing and bearing the reproofs of the wiſe) above the proud in ſpirit, v. 8. Whereupon he inferreth a grave and wiſe admonition, not to be of an haſty ſpirit to anger, neither in hearing reproofs, nor generally in any other caſe, taken from the proper ſubject of the reſidence of anger: for *Anger reſteth in the boſome of fools*, *verſ.* 9.

Doctr. It is better to heare and bear the rebuke of the wiſe, with ſubmiſſion and patience, then with oppreſſion and paſſion, with pride and anger. This ſeemeth to be the very proper ſcope of *Solomons* words in this place, 2 *Sam.* 12. 7. to 13. 2 *Chron.* 19. 2, 3, 4. 1 *Kings* 22.8. *Let not the King ſay ſo*, Mat. 16. 23. Gal. 2. 11. to 14.

Reaſon 1. From the madneſſe that a wiſe man ſhall fall into by oppreſſing a wiſe Reprover; in that, firſt, he wil diſtemper and enrage himſelfe, 2 *Chron.* 16. 10. Secondly, he will deſtroy the heart and life of the gift of reproofe. It will no more profit then Phyſick vomited up, or a plaiſter caſt aſide. Thirdly, he may alſo diſtemper and enrage the reprover, *Jer.* 20.7,8,9. & v. 14, to 20. At leaſt it wil force him to keep ſilence, *Amos* 5.10,13. This may be referred to the ſecond.

Reaſon 2. From the excellency of the word of reproofe in the end, above what it appeareth in the beginning, *Pſalm* 141. 5. *Prov.* 28.23. Phyſick may be bitter and loathſome at firſt: yet health by it, recompenceth that.

Reaſon 3. From the excellency of the patient in ſpirit, above the proud in ſpirit, *verſ.* 8. Patience firſt poſſeſſeth the ſoule, *Luke* 21.19. Secondly, inheriteth promiſes, *Heb.* 6. 12. Thirdly, it maketh us perfect, *Jam.* 1.4.

Reaſon 4. Implied in the Text, *verſ.* 8. from the root of all rejection

rejection of reproofe, which is pride of ſpirit, *Prov.* 13.1. & 15.12. Pride, firſt God abhorreth and ſcorneth, and reſiſteth, 1 *Pet.* 5.5. *Pſal.* 138.6. *Prov.* 3.34. Secondly, is the preſage of ſudden deſtruction, *Prov.* 29.1.

Vſe 1. To teach us to eſchew all oppreſſion, eſpecially of our reprovers. It argueth us, and maketh us mad, *Prov.* 28.16. It diſcourageth a reprover from putting forth the faithfulneſſe of his brotherly love, *Jer.* 20.9, *Amos* 5.13. Yea, he is now excuſed in his ſilence, *Matth.* 7.6. It eareth out the heart and life of a gift, of the reproofe given, 1 *Kings* 22.8. & v.27,28. 2 *Kings* 5.12,13.

Vſe 2. To teach us to be patient in hearing and bearing reproofs. The end of them is better then the beginning; the beginning may ſeem harſh and bitter, but the end is wholſome and comfortable, as of all affliction, *Heb.* 12.11. 2 *Cor.* 1.6,7. & *chap.* 7,8,9,10,11. It is not meant of all things univerſally, that their end is better then their beginning; for it is otherwiſe in ſome things, 2 *Pet.* 2.20. *Matth.* 12.45. *Prov.* 20.21. But it holdeth in this duty of Admonition, and all Afflictions, inward, and outward to the godly. All impatience here argueth pride of ſpirit, as appeareth by the oppoſition, Text v.8.

Vſe 3. To teach us to expreſſe patience rather then pride, and to prefer it both in our judgements, and in our practice. אֹרֶךְ רוּחַ is a man of a long breath, which argueth a patient ſpirit; men of a ſhort breath are ſoon hot; men of hot hearts breath quick and ſhort, as in cholerick and aguiſh men. Patient in ſpirit exceeds the proud, firſt, in underſtanding and wiſdom, *Prov.* 17.27. קַר־רוּחַ *frigidus ſpiritû*, a man of a coole ſpirit is of great underſtanding. Secondly, in ſtrength and courage, *Prov.* 25.28. & 16.32. Thirdly, in honour, *Prov.* 22.4. Fourthly, in profiting by all means of grace. In word, *Luke* 8.15. In affections, *Rom.* 5.3,4,5. Some think it their excellency and magnanimity to bear no coals at any mans hand, but to give every man as good as he brings. Patience they condemn for cowardiſe; but the Spirit of God judgeth otherwiſe.

Eccleſ.

Eccleſ. 7. v. 9.

9. Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſome of fooles.

Doctrine 1. To be of an haſty ſpirit to anger, God forbids it to his people, *Prov.* 14. 17. *Jam.* 1. 19. *Prov.* 16. 32. The ſpirit is haſty to anger when anger ariſeth: Firſt, without cauſe, *Gen.* 4. 5, 6. *Jonah* 4. 9. This is haſting before the cauſe. Secondly, without meaſure paſſing the bounds, 1. Of our calling, *Acts* 7. 26, 27. *Gen.* 34. 25, with 49. 7. 2. Of love; Firſt, As when inſtead of brotherly admonition we fall to clamour, rayling, ſcolding, not reproving ſin by Scripture names and arguments, but vexatious termes, *Eph.* 4. 31. Secondly, When we are not fit to pray for thoſe we are angry with, *Exod.* 32. 19, 30, 31, 32. 1 *Sam.* 8. 6, with 1 *Sam.* 12. 23, & 15. 35. Thirdly, Of reaſon, *Luke* 6. 11. *Acts* 22. 23. 2 *Chron.* 28. 9. Fourthly, Of Juſtice, *Zach.* 1. 15. Fifthly, Of due ſeaſon, 1. After ſun-ſetting, *Eph.* 4. 26, 27. 2. After the offenders acknowledgement of his offence, *Luke* 17. 3, 4. And theſe are haſting before the meaſure or proportion of the cauſe.

Reaſon 1. From the proper ſubject of the reſidence and reſt of anger; It reſteth in the boſome of fooles. Text. Wherein *Solomon* takes of an excuſe which men are wont to make of their holineſſe. Though I be ſomewhat haſty, yet I thanke God, anger doth not reſt with me. Yes, (ſaith *Solomon*) If thou beeſt haſty, anger reſteth with thee, and argueth thee a fool. For a man could not have anger ſo ready at hand haſtily, if it did not reſt with him; the habit of ſinful anger reſteth there, though the act be quickly tranſient.

Object. Cholerick men are ſoon ſtirred, and yet they are not all fooles; the fools are commonly ſanguine, as the ſimple light fond fool; or flegmatick, as the dull Aſſe fool: or melancholick, as the lunatick fool.

Anſw. A cholerick fool is a frantick fool. Every complexion in exceſſe is ſubject to folly, yea to madneſſe; but if choler be ſubdued to reaſon, cholerick men though they could be ſoon haſty, if they ſee cauſe, yet will not be where there

there is none! A man of quick ſpeed for race, yet will not run till he ſee cauſe.

Queſt. But what folly is in Anger?

Anſw. Firſt, Raſhneſſe, *Iſai.*32.4. Secondly, Stiffeneſſe, *Jonah.*4.9. blinde wilfulneſſe. Thirdly, Outragiouſneſſe, *Prov.*27.4. Fourthly, Unprofitableneſſe. Anger unfitteth a man, Firſt, To do good, *Jam.*1.20. Secondly, To take good, 2 *Kings* 5.12. As a man when his houſe is all on a light fire, himſelfe in the midſt of it, can heare no direction given him from without, nor himſelfe able to doe ought within: So is a man in a burning anger, neither able to direct himſelfe, nor to take counſel from others.

Reaſon 2. From the Image of God which ſhould ſhine forth in us. He is ſlow to anger, *Pſal.*103.8.

Uſe. To caſt diſcouragement as it were coole water upon this angry paſſion. The Sea when it foameth and rageth, purgeth it ſelfe, and a pot boyling caſteth out foame and ſcumme: but a man boyling with anger and wrath, both uttereth his own ſhame, and yet keepeth the filth within. Phyſitians count it a ſigne of deadly danger, when a ſickneſſe or diſtemper ſo altereth the countenance, that you cannot know the ſame man, ſo *Job* 14.20. Anger will doe as much, *Dan.*3.19. Phyſitians will alſo ſay, It is a ſigne of the healing and abatement of an Ague, when in an hot fit the tongue is cleane; but if the tongue be foule, it is a ſigne the diſeaſe is ſtill ſtrong. When a man in his anger giveth never a foul word, it is a ſigne of an healthful ſpirit: but the ſoul is diſtemped, if the ſpeech in anger be foul. If a glaſſe bottle be full of cleane water, though it be ſtirred, there ariſeth no mud: but if mud ariſe when it is ſtirred, the water was foul in the bottome; ſo is the ſpirit of a man foul within; that being ſtirred ſheweth diſtemper. Let therefore all haſtineſſe to anger againſt all ſorts of perſons, at all times be eſchewed. For *Solomon* here limiteth it to none: be it againſt husband, or wife, child, or ſervant, friends, or enemies. 2. Yet this hindreth not juſt anger, *Eph.*4.26. 2. But it much more condemneth all malice, hatred, ſtudy of revenge; for all theſe are from anger reſting in the boſome.

Eccleſ.

Eccles. 7. v.10.

10. *Say not thou, What is the cause that the former dayes were better then these? for thou doest not enquire wisely concerning this.*

SOlomon in this Chapter hath hitherto shewed the vanity of sundry things of good account in the world, in comparison of other things of lesse esteem: and hath therefore preferred, First. A good name before a good oyntment. Secondly, The day of death before the birth day. Thirdly, To goe to the house of mourning, before going to the house of feasting. Fourthly, To heare the rebuke of the wise before the song of fooles. In this verse he goeth on with the like argument, not preferring elder times before the present, though generally men are apt so to doe. Parts two, 1. A prohibition of taking it for granted that elder times are better then these, and of the inquiry after the reason of it. Say not thou, what is it that the former times were better then these? 2. A reason of the prohibition taken from the want of wisdome in such an apprehension, and enquiry; for thou doest not enquire wisely, or out of wisedome concerning this.

Doctr. 1. The ordinary conceit that men have of the excellency of former times above these, and their ordinary inquiry into the reason thereof, is not out of wisdome. Heathen Authors may be quoted, not for divine or Evangelical points, but natural or moral. Both Heathen and Christians are wont to have such a conceit, that former times were better. *Horace* his old man, is *laudator temporis acti se puero.* Againe saith he, *Damnosa quid non imminuit dies? Ætas parentum pejor Avis tulit nos nequiores, mox daturos progeniem vitiosiorem. Boetius de consolatione Philosophiæ. Fortunæ nimium prior Ætas, &c.*

Thus ordinarily men extol the cheapnesse of former times, their great hospitality, their kind neighbourhood, their honest dealing; their skilful workmanship, none such now adayes; their liberal almes deeds, their devout piety, their

deep wisdome, their valiant acts; The reasons which men are wont to give of it, are not wise: as, First, *Lassa effeta natura*, The decay of the strength and goodnesse of nature, in the world and all the creatures. But this is no good reason; for nature decayed by the flood; yet the times have been better. Secondly, The goodnesse of the old religion, *Ier.*44, 17,18. The Heathen thought the Empire flourished more under the worship of *Jupiter* and other false gods, then under Christian Religion. The devouter Papists thinke the same, that it was a better world under their Religion, then ours; but if the old Religion have been worse, the following times may be worse for their sins, *Jer.* 41.21,22,23. Thirdly, The change of times which some thinke are alwayes for the worse. So *Emanuel Sa*, But neither times nor starres were made to rule us.

Reasons of the want of wisdome of such a conceit and such enquiry. First, From the like estate of former times as of these; no new thing under the Sun, *Eccles.*1.9.

Secondly, From the cause of the worse appearance of present times from fonde mistakings. As, First, In youth want of Judgement to discerne and judge of good or evil. Thy Judgement then was green and raw; young mens spirits are green and cheerful, and so looking through a green glasse (as it were) thou sawest all things green and pleasant. Old men are splenetick and sad, and see all things through darke and sad fumes, and so accordingly thinke hardly of them. Besides by better experience, old men now can discerne much evil, which before they could not observe. Secondly, Through ignorance of history, which speaketh of as bad times as ours Or else through the choyce that Historians make to tell of notable matters, and neglect common occurrences: besides its pleasant to read in stories of great warres, and exploits; but to feele them would seem Tragical. Thirdly, Through following sense in this conceit, evils present seem worst, as in governments so in the whole life of man. Fourthly, Through discontentment with a mans own personal condition, and envy at others, and vaine glory in our selves; hence *Nestor*, *Oh mihi præteriti referat si*, &c. *Vitio malignitatis humanæ vetera semper in laude, præsentia fastidio esse. Tacitus.* Fifthly, Through curiosity, whilest men look more at others then themselves, whereas if every man laboured to amend himselfe, the times would soon amend.

Reason

Reaſon 3. From the true eſtate of this matter, which may be diſcerned and obſerved in theſe particulars. Firſt, When Princes and people are good in Gods ſight, the times are better, 2 *Chron.* 15.1, to 6. *Prov.* 29.2. when they are wicked, then worſe, *Ibid. Jer.* 22.15, to 18. *Levit.* 26, throughout, *Deut.* 28. *Davids* time better then *Sauls*, But *Reboboams* afterwards worſe. Secondly, When Churches are well adminiſtred, and encouraged therein, the times are better, elſe worſe, *Hoſ.* 2.16, to 23, with verſe 8, 9. Thirdly, Sometimes the times are better for ſomething, and worſe for others, both formerly and after. *Davids* time better then *Solomons* for warre and noble victories. *Solomons* better for peace and plenty, and building and Merchandize. In the ſame times, one place may be growing better, when another groweth worſe: *Epheſus* may be decaying when *Thyatyra* encreaſeth, *Rev.* 2.4, 19 Some in every age are good, even now there be men *antiquâ fide, priſcis moribus*; And ſome in every age are nought.

Reaſon 4. From the principal cauſe of all paſſages in the world: which is not mans weakneſſe, or goodneſſe, but chiefly the wiſe and ſtrong and good providence of God: who preſenteth every age with a new ſtage of acts and actors, 1 *Cor.* 4.9. And if a Poet would not preſent his ſpectators but with choyce variery of matters, how much leſſe God?

Obiect. Nebuchadnezzars Image may ſeeme to imply a decay of each age, from gold to ſilver, to braſſe, at laſt to Iron, *Dan.* 2.31, 32, 33.

Anſw. Firſt, This Image concerned times 400 yeares after *Solomons* dayes. Secondly, After all thoſe Monarchies deſtroyed, the latter times will be beſt, *Dan.* 7.27, with chap. 2, 44. Thirdly, The Image doth not decipher the manners (to wit, vertues, or vices) of the times, but the ſeveral conditions of the Monarchies. That of *Babel* being more full of Majeſty, *Dan.* 4.36. and Peace, *Jer.* 29.7. That of *Perſia* inferiour herein, *Dan.* 9.25. troublelous times. That of *Macedonia* making ſtrong and loud noiſe like braſſe. That of *Rome* cruſhing all the former like Iron.

Uſe 1. To teach us to obſerve the depravation of nature, in the blindneſſe of our minds: who are ſo far from diſcerning ſpiritual things, 1 *Cor.* 2.14. that we cannot rightly judge of moral or civil things, *Rom.* 1.21. *Jude* 10. *Gen.* 6.5.

Use 2. To reprove the fond admiration of elder times, though there be use of antiquity, and of the study of antiquity, yet not to approve all their sayings and doings, as best.

Use 3. To stirre us up to a wise consideration of our present times, and the amendment thereof. For this end, First, Every one endeavour to amend one, and as many more as are under charge, *Josh.* 24.13. Secondly, Consider and see to the good administration of Churches. If *Joseph* in the house of *Jacob* be sold into *Egypt*, look for a publick famine. Thirdly, Let Magistrates and Courts walke in righteousnesse and peace. The whole Country fareth the better for it.

Eccles. 7. 11, 12.

11. *Wisdome is good with an inheritance: and by it there is profit to them that see the Sun.*
12. *For wisdome is a defence, and money is a defence: but the excellency of knowledge is, that wisdome giveth life to them that have it.*

Solomon in the former verse, having judged it to spring from want of wisdome, to conceive the former times to be alwayes better then the latter, and to enquire (as men ordinarily doe) of the reason thereof: He giveth in these and the following uses, three several observations, touching the better and worse estate of one age above another, as at any time, so for his own time. First, For his own time, wherein wisedome and wealth abounded; he telleth us not that it was better then other times, but that it was (so far forth) a good time; wisdom saith he is good with an inheritance, and profitable for men, v. 11. And this he proveth, 1. From the benefit which either of them yeild apart: wisdome is a defence, or rather a protection or refreshing, and money is the like, v. 12. Secondly, From the more excellent benefit of wisdom. but the excellency of wisdom is, it giveth life to the owners of it, v. 12. Secondly, He calleth us to consider the work of God in the estate of the times; as in his own age, so in every age: and the insufficiency of any man to make straight that which God hath made crooked, verse

13.

13. and therefore to make a good uſe of the viciſſitude of changes from age to age, verſe 14. Thirdly, He declareth that in the beſt times, at leaſt in his own time, he hath ſeen much evil, which he ſpecifyeth, verſe 15. to the end of the Chapter; and ſome good, verſe 19.28.

Doct. 1. Wiſdome and wealth are then moſt profitable (or doe then moſt good) when they are enjoyed together, (or when they are met together.) It is then beſt for any perſon in whom they are ſo met, and beſt for any age, when the ſame age enjoyeth both. Thus much God implyeth in his bleſſing of *Solomon*, 1 *Kings* 3.10, to 13. For he preferreth *Solomon* above all former and preſent Kings in reſpect of the concurrences of both theſe.

Reaſon 1. From the defect that is found in either wiſdome or wealth alone. Of wiſdom alone, Firſt, It is not heard nor regarded, *Eccleſ.*9.16. Secondly, It ſeldome getteth up to ſuch places of authority, where it may put forth it ſelfe, *Prov.*19.7. He wants friends to ſpeake and make way for him. Of wealth alone, Firſt, it lyeth unprofitably by us, neither doing our ſelves or others that good it might, *Prov.*17.16. *Luke* 8.14. Secondly, It maketh men worſe, *Eccleſ.* 5.13. Proud, 1 *Tim.*6.17. Covetous, *Hab.*2.5. and Churliſh, 1 *Sam.*25.10,11. Thirdly, It expoſeth us to contempt, 1 *Sam.*25.25,

Reaſon 2. From ſome benefit in either of them alone. Wiſdome is a defence, the word is a *ſhadow* in the Text. Which is, Firſt, For defence, *Pſal.*17.8. Secondly, For refreſhing, *Iſay* 25.4,5. Wealth is a defence and refreſhing, 1. Againſt hunger, thirſt, cold, nakedneſſe, and injuries of Suits. 2. Procuring us many friends, *Prov.*14,20. and many other outward comforts, *Eccleſ*, 10,19. Wiſdome is a defence and refreſhing, Firſt, As conveighing us under the wings of Chriſt, *Matth.*7.24,25. and ſo, 1. Giving life to us, and direction to our way; 2. Defending us from ſin, hell, wrath, *Job.*28.28. and afflictions and evils, *Prov.*22, 35. Secondly, Counſelling others for their good, *Eccleſ.* 10.10.

Reaſ. 3. From the compleat profit of both wiſdome and wealth together. For, 1. Wiſdome employeth wealth to the beſt advantage, both for another world, *Luke* 16. 8, 9. and for this world. Firſt, For our ſelves and others in the education of children. Secondly, In peace and warre, *Prov.*

24.5,

24.5,6. 2. Wealth employeth wisdome to the best advantage. It is a Crown to the wise, *Prov.*14.24. A Crown for Honour and Authority, *Hos.*13.1. *Iob* having lost his wealth, lost his honour and authority, *Iob* 29. throughout, compared with Chap. 30,1,9, to 13.

Use 1. To refute the Popish opinion of the perfection of the estate of voluntary poverty.

Use 2. To shew us the feeble and comfortlesse estate of such as want both wisdome and wealth.

Use 3. To teach wise men to seek for wealth, and wealthy men for wisdome. And all that want both to seek both. If either alone be so helpsul, how much more both together? If either alone be defective, not so both together.

Use 4. To teach such as would marry, to seek both these together, if they may be had. But let the wealthy men rather seek a wise wife, as *David* did *Abigal*, then a wealthy.

Use 5. To teach us what use to make of them both together, for a defence refreshing.

Use 6. To preferre wisdome above wealth; wisdome is the more excellent as giving life, Text. If we trust in the shaddow of wealth, we shall finde it (like *Jonahs* gourd) failing us when we have most need. *Prov.*11.4. Therefore crack not the conscience for wealth, *Prov.*10.2.

Eccles.7.13,14.

13. *Consider the works of God: for who can make strait what he hath made crooked?*

14. *In the day of prosperity be joyfull, but in the day of adversity consider: God also hath set the one against the other, to the end that man should finde nothing after him.*

DOCT. Whatsoever the estate of times be, it is out part to consider the work of God as so disposing the times, and in setting good and evil times one against another; and accordingly in good times to be in goodness, and in ill times to look at Gods hand as only able to amend therein. As who should say, look not at the creature as the chiefe agent in the estate of the times, but consider his hand in all estates,

eſtates, and make uſe of them, as his hand leadeth unto, *Job* 1. 21.

1. It is Gods work, firſt, to ſend, 1. Good times, 2 *Chron.*2.11. 2 Evil times, *Prov.* 28. 2. Secondly, to ſet good and evil times in a viciſſitude or enterchange, one contrary over againſt another, *Jer.* 18.7,9. In good times, firſt, God maketh mens, or at leaſt ſome chiefe mens hearts and waies right before him, 1 *Sam.* 13. 14, Secondly, God giveth them a right courſe, and good ſucceſs in their proceedings, *Jer.*22. 15, 16. 2 *Chron.*17.3,4,5. In evil times, firſt, God giveth men up to the crookedneſs of their own hearts and waies, *Pſal.* 125,5. & 81. 11,12. 2 *Chron.* 28 1. Secondly, God ſendeth them croſs and crooked iſſues of their waies, 2 *Chron.* 28.1, to 6. & v. 16. to 20. *Ier.* 22.17,18,19. *Pſalm* 18.26.

2. God ſetteth theſe good and evil times enterchangeably one againſt another. *Sauls* times were bad, the times of *David* and *Solomon* good; *Rehoboam* and *Abijam* bad, *Aſa* and *Iehoſaphat* good, *Ioram* and *Ioaſh* bad; *Uzziah* and *Jotham* good, *Ahaz* bad; *Hezekiah* good, *Manaſſeth* and *Amon* bad; *Joſias* good, his ſucceſſours to the captivity bad; after the captivity good.

Reaſon 1. From Gods peoples abuſe of Proſperity, unto ſelfe confidence, *Pſal.*30.6,7. and Luxury, *Deut.*32.15. Hence followeth calamity and adverſity.

Reaſ. 2. From the humiliation and Reformation of Gods people in adverſity, *Hoſ.*5.15. with *chap.* 6.1,2.

Reaſ. 3. To the end we ſhould finde nothing after God, as in the Text. To wit, firſt, no ſtability in the creature, but unſetled viciſſitudes. Secondly, No fault in God and his adminiſtrations. So the phraſe and word is taken, *Iohn* 14 30. *Iob* 31.7.

3. Accordingly it is our parts, in good times to be in goodneſs, v.14. Implieth, Firſt, to be in a good frame. Secondly, to take a good courſe. Thirdly, to be of good cheer or comfort, to be joyfull. As husbandmen make Hay when the Sunne ſhineth, and Mariners hoyſe up and ſpread abroad their ſailes when the wind bloweth faire, *Acts* 9. 31.

Reaſ. 1. From Gods expectation of ſtore of good fruit in ſuch times, *Iſa.*5. 1, to 4.

Reaſon 2. From Gods ſudden change of times, when they are thus abuſed, *Iſay* 5,5,6. *Deut.*28.47,48,

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In evil times to look at Gods hand, as only able to amend them, *Prov.* 21.1.

Reason 1. From Gods soveraign power over, first, Mens hearts, *Prov.* 21.1. Secondly, the change of times, *Acts* 1.7. *Psal.* 31.15.

Reason 2. From the unprofitableness of all the use of creature-means and helps without God, *Isay* 22.8, *to* 14. *Hos.* 5.13,14. 2 *Chro.* 28.20,21.

Use 1. To teach us in all the estate of times, not to look so much at the Creatures or instruments, but at the hand of God. If Princes be wicked, God giveth such, and the people into their hands, *Hos.* 13. 11. *Zach.* 11.6. If Princes be good, the Lord giveth such as a favour to his people, 2 *Chro.* 2.11. Heathens could say, *Deus nobis hæc otia fecit.*

Use 2. To teach us, whatever the times be, not to look at them as unchangeable; for God wil set one of them contrary to another, and we know not how soon.

Use 3. To teach us therefore in good times to be in goodness; that is, First, be in a good and thankful frame. Secondly, take a good course, *Acts* 9.31. be fruitful. Thirdly, be of good comfort. Break off from sinful courses; It will prolong tranquillity, *Dan.* 4.27.

Use 4. To teach us in ill times, not chiefly to quarrel the creature, muchless to quarrel Gods providence, *Isay* 8. 21. Neither to imagin that we can redress the evil of the times by our own wisdom or power; No, look we rather up to God, who can make streight that which is crooked, both in mens hearts, waies, or estates. And therefore use we such means as may prevaile with him so to doe.

Means: First, Let our uncircumcised hearts be humbled to accept of punishment of our iniquities, and to confesse our iniquities and the iniquities of our fathers; where we have Confession, and Contrition, *Lev.* 26.40.41. Secondly, look up to Christ our Redeemer, the Prince of the Kings of the earth to deliver us, *Judg.* 10.15. Thirdly, serious Reformation, *Judg.* 10.15.

Eccleſ. 7. 15, 16, 17, 18.

15. *All things have I ſeen in the daies of my vanity: there is a juſt man that periſheth in his righteouſneſſe, and there is a wicked man that prolongeth his life in his wickedneſs.*

16. *Be not righteous over much, neither make thy ſelfe over wiſe: why ſhouldeſt thou die before thy time?*

17. *Be not overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time?*

18. *It is good that thou ſhouldeſt take hold of this, yea, alſo from this withdraw not thy hand: for he that feareth God ſhall come forth of them all.*

COherence, ſee in *verſe* 11, 12.

Doctr. In the beſt times of Church and Commonwealth, a wiſe man may obſerve, there are juſt men that periſh in their righteouſneſſe, and there are wicked men that continue long in their wickedneſs. By *periſhing*, ſundry underſtand cruſhing and breaking, or oppreſſion in their righteouſneſſe, in their righteous and juſt cauſe; as *Naboth* in *Ahabs* time, 1 *Kings* 21. 13. and *Abimelech* in *Sauls* time, 1 *Sam.* 22. 16, 18, 19. But it will be hard, if not impoſſible, to ſhew ſuch an inſtance in *Solomons* time, though in *Davids* time *Urtah* ſo periſhed; but that was before *Solomon* was born. But he ſpeaketh of what he had ſeen, in his time. By a wicked man continuing long in his wickedneſs, they underſtand prolonging his daies, or his life in wickedneſs; But *his life* is not in the Text. And if that were the ſenſe, it would croſs his reaſon which he giveth in *v.* 17. why they ſhould not continue long in wickedneſs: taken from the ſhortneſs of the lives of ſuch; for *why ſhouldeſt thou die before thy time?* I take it therefore by a *juſt man*, is meant, ſuch a juſt man as is juſt in his own righteouſneſſe, and at laſt decayeth and periſheth in it. The ſame word is tranſlated *void*, *Deut.* 32, 28. *void of counſel*, is, periſhing in their counſels. So the rich man is ſaid to fade away and periſh in his waies, as the flower periſheth and fadeth

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in the heat of the Sun, *John* 1:11. Thus the Jewes establishing their own righteousnesse, *Rom.*10.3. perished in their righteousnesse, and did not obtaine the righteousnesse of Christ, *Rom.*11,7, and 9,31,32. And thus *Solomon* might observe many in his age; and like enough an eminent man in the Church, *Abiather* the high Priest, 1 *Kings* 2.26,27. *Ezekiel* observed many such in his time, *Ezek.* 18.24. That many doe continue long in their wickednesse, appeareth by *Solomons* testimony, *Eccles.*8,12. by *Davids*, *Psal.*68.21. by *Jobs*, *Job* 3,2. by *Isai.*65.20.

Reasons of the just mans perishing in his righteousnesse, 1. From the carnalnesse of such a just mans heart, his nature is not borne anew, but only awed by some power, either of, First, Legal Terrours, *Deut.*5.27. Secondly, Good Education, 2 *Chron.*24.2,17,18. Thirdly, Good Company: Such as returne to evil, were alwayes dogs and swine, though washed and cleansed, 2 *Pet.*2.18,22.

Reason 2. From Gods rejection of all selfe confidence, *Ier.* 2.27. *Luke* 18.9,14. 1 *Sam.*2.9.

Reason 3. From the power of the spirit of the Gospel to blow upon and wither all his carnal and moral excellency, *Isai.*40.6,7,8.

Reason 4. From the stability only of faith in Christ, and the righteousnesse of faith. *Isai.*7.9. 2 *Cor.*1.24. *Rom.*11.20.

Reasons of the wickeds long continuance in wickednesse, 1. From the suteableneſse of it to our nature, *Gen.*6.5. *Job* 15.16. *Jer.* 11.15.

Reason 2. From Gods judicial leaving of men to their own wayes, especially after refusal of meanes of grace, *Ezek.*24.13. *Rev.*22.11.

Use 1. Not to be righteous over-much, verse 16. that is, First, Doe not continue in this righteousnesse, in the same sense as be not wicked over-much. Secondly, Make not too much of it: for upon Tryal It neither is our righteousnesse, *Phil.*3.7,8. nor a good evidence of it; trust not in it, *Luke* 18.9. It is a mercy if God shake us out of it. A double shaking is requisite to enjoy a setled Kingdom, shaking first, of our earth which was by the law, *Heb.*12.26. Secondly, of our heaven, which is by the conviction of our righteousnesse (in which we place our heaven upon earth) to be losse and drosse till we come to partake in Christ, and faith in him, *John* 16.7,8,9.

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Uſe 2. Not be wicked overmuch, that is, not to multiply wickedneſſe by continuing long in it, not make more of wickedneſſe then it is worth, by promiſing our ſelves reſt in it, *Deut.*29.19. *Pſal.*36.2. nor make your ſelves more wicked then you are, as *Cain* did by deſpaire, *Gen.*4.13.

Uſe 3. To humble us in the ſenſe of the corruption of our nature, who are ſooner weary of our righteouſneſſe, then of our wickedneſſe. In the one we decay, in the other we continue long.

*Eccleſ.*7.16,17,18.

16. *Be not righteous overmuch, neither make thy ſelfe overwiſe: why ſhouldeſt thou deſtroy thy ſelfe?*
17. *Be not overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time?*
18. *It is good that thou ſhouldeſt take hold of this, yea, alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all.*

IN the former verſe *Solomon* delivered his third obſervation, touching the eſtate of the preſent times, to wit, what notable things he had obſerved in his own time. Firſt, that he hath obſerved in the dayes of his vanity, a juſt man periſhing in his righteouſneſſe: and a wicked man holding out long in his wickedneſſe. A Second, ſee verſe 19. A Third, ſee verſe 20. A Fourth, ſee verſe 21.22. A Fifth, ſee verſe 23.24. A Sixth, ſee verſe 25.26. But from that firſt obſervation, *Solomon* inferreth a double Corollary, Firſt, Againſt exceſſive righteouſneſſe, which he diſſwadeth from; 1. By the diſeaſe accompanying it, which is overmuch wiſdome: 2. By the danger following it: Why wilt thou deſtroy thy ſelfe? Secondly, Againſt continuance and growth in wickedneſſe, which he diwadeth from, Firſt, By the diſeaſe accompanying it, Folly, be not fooliſh: Secondly, By the danger following it, untimely Death, verſe 17. and urgeth the acceptance of both theſe Counſels by two motives, 1. By the goodneſſe of both. 2. By the help of God to eſchew both the contrary evils, verſe 18. *Be not righteous over-*

overmuch; First, Some take this and the next verse to be spoken by *Solomon* in the person of an Epicure or carnal Politician: Seeing righteous men doe sometime perish in their righteousnesse, when wicked men prolong their dayes in wickednesse; It is a good course not to be overjust. And yet least that should seeme too grosse and offensive, It is a good course also not to be overwicked, but to keep a meane between both. But if *Solomon* speake in the person of the wicked, he would not second it with his own approbation of the goodnesse of both courses, verse 18. Besides *Solomon* would not leave such corrupt counsel without some aspersion of folly or vanity upon it, as he doth in the like case, *Eccles.*4.5,6. Verse 5. sheweth verse 6. to be spoken in the person of the sloathful man.

Secondly, Others thinke by *just overmuch*, he meaneth rigorously just, who will remit no punishments, nor debts, nor rights, but exact Justice to extremity. And indeed had *David* punished *Joab* for his murder of *Abner* and *Amasa*, he had destroyed himselfe, 2 *Sam.*3.39. But that overmuch righteousnesse is opposed to clemency or moderation; whereas this here is opposed to wickednesse.

Thirdly, Others therefore understand the righteousnesse here spoken of to be *Universalis justitia*, universall righteousnesse, opposite to all wickednesse. But neither can that be the meaning of the word here. For, 1. No man can exceed in that righteousnesse, he cannot be overmuch righteous in that sense, no, though he were as righteous as Angels, as Christ Jesus, yea, infinitely righteous as God is, *Psal.*16.3. to the excellent. 2. Neither can a man in Scripture phrase be said to perish in that righteousnesse, though he should dye for it. *Stephen* dying for his righteousnesse, or any other Martyre, is never said to perish in his righteousnesse, but to glorifie God, *Joh.*21.18,19. yea and to honour and preferre himselfe, 2 *Tim.*2.12. 2 *Cor.*4,17. But in Scripture phrase a man is said to perish in his iniquity, *Josh.*22.20.

Fourthly, It remaineth therefore that by overmuch righteousnes, is meant, righteousnes over & above the rule of the word; as by overmuch wisdom (coupled herewith) is meant, wisdom above that which is written, 1 *Cor.*4.6. Of this overmuch righteousnes there be three sorts: 1. That which is called Legal righteousnes; so called, not because it is answerable to the Law, but because judiciaries take it so, as

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Paul ſometimes did, and other Jewes, and Papiſts, *Phil.* 3.6.

*Queſt.*1. But how can this be overmuch, which is over little?

Anſw. As wiſdom is called overmuch, which yet falleth ſhort of true wiſdom.

*Queſt.*2. Wherein ſtandeth the overmuchneſs of this righteouſneſs?

*Anſw.*1. In mans overmuch eſteem of it, and overmuch confidence of his own eſtate by it; He taketh it to be true righteouſneſſe, whereas it is neither true Juſtification, *Phil.* 3.7,8. Nor Sanctification, or inherent righteouſneſs, *Matth.* 5.20. 2 In a mans overmuch confidence of his ability by the ſtrength of it; The Iſraelites by it undertook and vowed univerſall obedience; which without a better heart they could not perform, *Deut.* 5.27,29. As firſt, when we preſume to walk in the ſtrength of it, and not by faith in Chriſt, *Matth.* 26. 33,35. Secondly, when we diſcern no defect in our beſt duties, *Neh.* 13.22. Thirdly, when we think we have earned any reward at Gods hand by it, *Luke* 17.10.

2. Righteouſneſs of works of Supererogation, *Micah* 6.6,7. works above what the law required; in which alſo a man may periſh.

3. Righteouſneſſe of works of good intention, as that of *Uzzah*, intending to ſave the Ark by touching it againſt the Law, 2 *Sam.* 6. 6. with *Numb.* 4.15. In which he died, 2 *Sam.*6.7. So *Sauls* ſacrifice out of a good intention, but againſt a Commandement, loſt his Kingdom, 1 *Sam.* 13. 12, 13,14. See alſo, 1 *Sam.*15.21,22,23.

4. Righteouſneſſe inherent, prized above the word; Righteouſneſs of a cauſe over eagerly maintained; as in *Jobs* caſe, juſtifying himſelfe rather then God, which was overmuch righteouſneſſe. Yet this fourth may be rather handled as a conſectary in the verſe; for no man periſheth in this righteouſneſs, though he may fall foully.

Doct. Exceſſe of righteouſneſs, or to be righteous overmuch, is accompanied with an overweening conceit of a mans own wiſdom; and followed with cauſleſſe deſtruction of a mans ſelfe, *verſ.* 16.

Solomon joyning this warning, *Neither make thy ſelfe overwiſe*, to the former, *Be not righteous overmuch*, implieth, that an overweening conceit of our own wiſdome, doth accompany

pany overmuch righteousnes: And adding this Reason [*for why wilt thou destroy thy selfe?*] He implyeth, that these wil procure destruction, and that without cause. And therefore he asketh why?

Reason 1. Why it is accompanied with overmuch wisdome; because it maketh us wise without the word, and above the word, which ought not to be, 1 *Cor.* 4, 6. The word is the rule of wisdom, *Esay* 8. 20.

Reason 2. Why it is followed with certain danger of destruction; because, First, it is ever joyned with pride, which is a forerunner of destruction, *Prov.* 16. 18. Secondly, it reflecteth imperfection and insufficiency upon Gods wisdome and word. For it is lesse dishonour to God, that a man doe a sinne against the word, then a good duty above the word. The one argueth frailty and imperfection in us; the other in God. Thirdly, it submitteth not it selfe to the righteousnes of Christ, but men in it goe about to set up a Saviour without Christ, and against him, *Rom.* 9. 31, 32. with 11. 7. Christ is indeed our Wisdom, 1 *Cor.* 1. 24. and Righteousnes, 1 *Cor.* 1. 30. *Jer.* 23. 6.

Use 1. To prevent and refute the mis-applying of this Text to the reproach and discouragement of growth and forwardnes in grace and Christian duties. Even the Heathen Philosopher *Aristotle* could say, Though vertue consisteth in a mediocrity between two extreams, yet not in a mediocrity of degrees of goodnesse, but in a hyperbole or excesse. *Politic. l. 7. c. 1.* Yea, it reproveth the despising of legall duties; for though they be not righteousnesse, yet they are gifts of the Spirit, restraining from sinne, constraining to duty, and a greater gift from God then riches or honour. Brasse is good, onely it is counterfeit, when it is put off for gold.

Use 2. To dissuade and direct from all this excesse of righteousnesse here forbidden; not from the duties, but from taking them for our righteousnesse; when we have lived long in them, they are either our righteousnes imputed or inherent.

Quest. What would you have us to doe more?

Answ. 1. Know, why Christ is Good, as *Matth.* 19. 17. feel your, First, Want of him and faith in him, *John* 16. 7, 8. 2. Worth of him, *Cant.* 4. 10. Secondly, Listen duly to the word for some promise, doctrine, or example

of

of grace, in which Chriſt is wont to convey his ſpirit to loſt ſouls to beget *Faith*, 1. Either perſwading us of grace from God to our ſouls in him, *Pſal.*119.43. 2. Or at leaſt ſetting up him in our hearts as our ſoveraigne good, *Pſal.* 73.25,36. Thirdly, If you feel him not applying promiſes to you, nor himſelfe in any word of grace with power, pray over the promiſes, and meditate on them; they wil ſo give faith. Obſerve if this doe not utterly pull down all our high thoughts of former worth in our ſelves, *Prov.* 30. 2. and do not make us ſenſible of our own diſability to any duty, 2 *Cor.*3.15. If the Lord thus carry us forth, it will take us off from overmuch righteouſneſs, which will leave us deſtitute and deſolate of Chriſt, for our juſtification, and of the ſpirit for our ſanctification. Beware likewiſe of reſting in works of good intention, without or beſide the word.

Sincere righteouſneſſe may be overmuch prized, when we firſt, Preſume to walk in the ſtrength of it, and not of faith, *Matth.*26.33,35. Secondly, when we diſcern no deſects in our beſt duties, *Neh.* 13. 22. Thirdly, when we think we have earned any reward at Gods hand by it, *Luke* 17. 10.

Eccleſ.7.v.17.

17. *Be not overmuch wicked, neither be thou fooliſh; why ſhouldeſt thou die before thy time?*

BE *not wicked overmuch*] though the word is, רבה as before(לא תרשע not be not overmuch wicked,but do not wickedly overmuch) but yet if we take it as is tranſlated, the ſenſe is the ſame.

To be wicked overmuch, implyeth two things: 1.Aggravation of ſin beyond the word. 2. Multiplication of it. Firſt,to make a mans ſelfe more wicked then the word maketh him: So exceſſively wicked, as thereupon to ſhut out a mans ſelfe from all hope of mercy, or otherwiſe worſe then he is. This exceſſe a man that is convinced of the emptineſſe of his righteouſneſſe which he prized overmuch before,is apt to ſink into, even to deſpaire. *Cain*, who before thought himſelf as righteous as his brother, and his ſacrifice as acceptable as his, being convinced by God of his wicked-

wickednesse sunck into despaire of mercy, Gen: 4. 13. Hence also some think they have sinned against the Holy Ghost. Others that they have quenched the Spirit, when as rather the Spirit hath enlightened and awaked them. But this sense doth not fully answer the opposition in verse 14. though it answer well enough to verse 16.

Secondly the phrase may well be translated, Do not evil much, that is, Do not multiply transgression, as *Amos* 4. 4. The word is used in this sense. Sin is multiplied either 1. By continuance in it, Rom. 6. 1. 2. By growth unto full measure of iniquity, Math. 23. 32. [A curse]

Doctr. Excessive aggravation of sin, and all continuance and growth in sin, is accompanied with folly, and followed with untimely death. Sin is excessively Aggravated when it is made, First, greater then can be forgiven, as Gen. 4. 13. See the Original. So when we judge we have sinned against the Holy Ghost, when we have onely lost the comfort of the spirit. Secondly, Greater then will be forgiven, in regard either of our present hardnesse of heart, which we despaire of softning, or in regard of our person, which we judge to be reprobate. Thirdly, A sin of an higher kinde then it is, as that to be a sin of presumption, when it is but a sin of infirmity, though against light. Fourthly, our sin, and springing up in us, which is but cast into us by Satan; as thoughts of blasphemy darted into us, which our hearts tremble at and abhor. The weeds that are cast in over the pale, into a mans garden, are not the weeds of the garden, till the soyle give rooting to them, that is, consent. This is folly, as not judging of our selves or our sins according to the word, which is the rule of wisdom, *Esay* 8. 20. 2 *Tim.* 3. 17. But according, 1. To our present sense, which in spirituall matters is blind and foolish, and very changeable. 2. To the suggestion of our enemy. This bringeth to untimely death, sometime by violent self-murder, *Matth.* 27. 4, 5.

Quest. But how can a man die before his time?

Answ. Not before the time which God hath appointed, *Job* 14. 5. yet before the time, first, of the course of Nature. Secondly, of our expectation of it. Thirdly, of our preparation for it. Continuance and growth in sin is, First, foolish, *Prov.* 14. 16. & 13. 9. As utterly against the Word, *Rom.* 6. 1. And as flattering us with empty hopes of Impunity,

punity, *Deut.* 29,19. and of repentance hereafter. Secondly, Deſtructive and deadly before the time, *Pſal.*68.21. & 55.23. 1. Every ſin which we commit ſetting us a ſtep further off from ſalvation, *Pſal.* 119,155. *Rom.*13.11, [a part] 2. as kindling a greater fire of Gods wrath, and adding more Fewel to the fire, *Deut.* 29.19.20. *Amos* 2.13. 3. As hardning the heart more and more unto impenitency, *Heb.*3.13. *Rom.*2.15. 4. As filling a veſſel of diſhonour the ſooner full to the brim, *Gen.*15.16.

Queſt. But how is this continuance and growth in ſinne ſaid to be overmuch?

Anſw. Becauſe the former courſe of our wickedneſſe may ſuffice us, 1 *Pet.*4.3.

Uſe 1. To dehort from aggravation of ſin, in any exceſſive meaſure above the word: though according to the word it be moſt wholſome, *Pſal.* 40,12. *Ezra* 9. 6.

Uſe 2. To dehort from continuance and growth in ſin, *Dan.*4.27. 1 *Pet.* 4.3. Continuance implyeth, Firſt, Repetition of the act, after we know it to be ſin, *Prov.*19.19. not ſo *Judah*, *Gen.*38.26. Secondly, Impenitency after it, onely forbearance of the act: which may be feared in *Judah*, *Gen.*38,26. till after *Joſeph* had humbled (as an inſtrument in Gods hand) him and his brethren. Thirdly, Toleration of the root of it, without mortification of it. Thus *Jonah* repenting of his foreſaking his call, but not mortifying the pride of his heart (which was the root of it) brake forth againe, *Jonah* 4.9. Growth in ſinne as when Firſt, More reſolute, *Jer.* 44.16,17. Secondly, More skilful at it, *Jer.*4.22. wiſe to doe evil. Thirdly, more bold, *Iſai.*3.9. Fourthly, More outragious, proceeding from evill to worſe, to higher degrees of wickedneſſe, 2 *Tim.*3.13. *Iſai.*1.5.

Eccles. 7. v. 18.

18. *It is good that thou shouldest take hold of this, yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.*

THe two former Admonitions in the verses next aforegoing *Solomon* amplifieth, First, By a motive to the taking hold of them, taken from the goodnesse thereof. Secondly, By the meanes whereby we may performe what is required, and eschew the evils dehorted from: and that meanes is the feare of God. Thirdly, By an argument from the strength and supportance, which this wisdome bringeth to a wise man, above great friends, verse 19.

Doctr. 1. It is a good thing to take hold of such admonitions as may keep us from excesse either of righteousnesse or wickednesse, or from overmuch either righteousnesse or wickednesse. *To take hold*, which is done, First, By Faith, both 1. In the word, else it profiteth not, *Heb.*4.2. 2. In the Lord, to help us by his strength, both of power, wisdome, and grace, *Isai.*27.5. Secondly, By hearty affection, as a pretious treasure, *Psal.*119.11. Thirdly, By caution and circumspection. Here to take heed, is to take hold, *Acts* 16.14. *Heb.*2.1. wanting in Jehu, 2 *Kings* 10 31. Fourthly, By practise, so the word is taken, *Prov.*2.19. It is good not to be over-righteous, First, To prevent the evill of desolation threatned, *verse* 16. Desolation signifyeth, 1. Solitude left to a solitary condition, 2. Confusion, (as *Dan.*4.19.) Astonishment. 3. Destruction. Overmuch righteousnesse bringeth, 1. Desertion from God, *Luke* 1.53, & 18,9,14. we first deserting him, *Rom.* 10.3. Desertion from men, *Job* 32. 1. 2. Confusion through disappointment of a mans end and hopes, *Rom.* 9. 30, 31, 32. 3. Destruction: For what shall satisfie for former sins and for defects of this righteousnesse. Secondly, To obtaine the contrary solace. 1. Of peace with God, *Rom.*5.1. *Isai.*32.17. 2. Of establishment and encouragement in ill houres, *Isai.*28.16. with 1 *Pet.* 2.6. 3. Of Salvation, *Prov.*12.18. It is good not to be over wicked; First, To prevent the evils of despaire and

and of untimely death. As alſo to prevent the evils of continuance and growth in ſinne, mentioned in verſe 17. page 144. Secondly, To obtaine the good 1. Of hope of poſſibility of help, It taketh hold of Gods ſtrength, *Iſai.*27.5. *Mark* 1.40. and ſtirreth up to the uſe of meanes, *Ezra* 10. 2,3,4. 2. Of ſincere reformation or breaking off the courſe of ſinne, Firſt, Prolonging of tranquility, *Dan.*4,27. Secondly, Finding of mercy, *Prov.* 28.13.

Uſe 1. To wher upon us both theſe admonitions, to beware both of overmuch righteouſneſſe, and of overmuch wickedneſſe in all the former particulars.

Uſe 2. To exhort us to grow up and walke on in the feare of God; which might have been handled, as a diſtinct doctrine being expreſly mentioned in the Text. The feare of God is a good preſervation againſt exceſſe both of righteouſneſſe and wickedneſſe. Againſt exceſſe of righteouſneſſe, *Deut.*5.27, with 29. Againſt exceſſe of wickedneſſe, *Prov.*16.6.& 14,16,& 28,14, *Jer.*32.40.

Reaſon 1. It emptieth a man of ſelfe confidence, *Phil.*2. 12,13.

Reaſon 2. It keepeth the heart ſoft, *Prov,*28.14.

Reaſon 3. To exhort us how to carry our ſelves toward wholeſome admonitions, to wit, as here *Solomon* warneth, to take hold of them in all the four particulars ſpecified in opening the meaning of the Text, *Prov.*4.13.

Eccleſ. 7. v. 19.

19. *Wiſdome ſtrengtheneth the wiſe, more then ten mighty men which are in the City.*

THeſe words give another reaſon, why we ſhould beware of the folly of ſin, and of the overmuch wiſdome of exceſſive righteouſneſſe, taken from the ſafeguard or ſtrong protection and deliverance which this wiſdome will procure to a wiſe man, and that amplified *à Minori* from the leſſe ſupportance and deliverance, which many great friends in Court or City might afford him.

Doct. 1. The wiſdome of an innocent and truly righteous life, will yeild a man greater ſupportance and ſafer deliverance then many great friends in Court or City, *Prov.*24.5.

*Job.*22.23,30. For the original Text ſpeaketh of this wiſdome, that is, this wiſdome whereby a man avoydeth both the folly of continuance in ſin, verſe 17. and the overmuch wiſdome of exceſſive righteouſneſſe, verſe 16. (In both which men undoe or deſtroy themſelves) this wiſdome will ſtrengthen a man more, to wit, By ſupportance, and By deliverance, then ten (that is many) שליטים Princely Lords, and friends in the City, meaning the Court which reſided in the City, and whereto they reſorted. *Ten*] often put for many, *Numb.*14.22. *Job* 19.3.

Reaſon 1. From the preſence and protection of God with ſuch whoſe wayes are pure and upright before him, 2 *Chron.* 16.9. *Pſal.* 18. 20,21,23,24. God is Firſt, The light of our countenance, *Pſal.*42.11,43.5. Secondly, The ſtaffe of our maintenance, *Pſal.*16.5. Thirdly, The horne of our deliverance, *Pſal.*18.2.

Reaſon 2. From the protection and Miniſtery of Angels, who are greater then the greateſt men, *Pſal.*34.7, & 91,11, 12. 2 *Kings* 6.15, to 20.

Reaſon 3. From the favour, which wayes of true righteouſneſſe finde even of ſtrangers, 1 *Pet.* 3.13. *Job* 5.19, to 23. even of enemies, *Prov.*16.7.

Reaſon 4. From the failing of all great friends, when Gods hand is heavy upon him: as alſo in death when righteouſneſſe faileth not, *Prov.* 11.4. *Pſal*,146.3,4, & 88,18. *Job.*6.15, to 21, & 9, 13.

Uſe 1. To remove the ſtumbling blocke out of the way, which hindreth many from breaking off their ſinful courſes, to wit, from the loſſe of their great friends; Nay the wayes of true righteouſneſſe procure great friends, by Gods overruling hand, *Prov.*22.11. 2 *Kings* 10.15,16. Jehu was but an Hypocrite, yet would countenance a good man, and take countenance from him; even wicked Princes by perſwaſion have befriended the Church.

Uſe 2. To exhort ſuch private Chriſtians, and the whole ſtate of the Countrey, to walke and grow up in this wiſdome, it may be our ſtrength when all elſe may faile us in City and Country, *Pſal.* 27.10,11.

Eccleſ.7. v.20.

20. *For there is not a juſt man upon Earth, that doth good and ſinneth not.*

Solomon having commended this wiſdome (as ſtrengthening the wiſe above many great friends in Court or City) where by a man neither maketh himſelf over-righteous, nor over-wicked, in this verſe he giveth a reaſon of it, taken from the infirmity of the moſt righteous man upon Earth. As who ſhould ſay, doe not make your ſelfe over-righteous, ſo righteous as no fault to be found in you (as *Ephraim* did, *Hoſ.*12.8.) For there is not a juſt man upon Earth, that doth good and ſinneth not,

Doct. 1. Perfection of righteouſneſſe, ſo as to doe good, without ſin, is not to be found in any man, no not in the beſt man upon the Earth, 1 *Kings* 8.46. *Pſal.*130.3, & 143, 2. *Job.*9 3. and verſe 30.31. Clothes defile, As teſtifying our ſinful nakednesſe which was the cauſe of it, *Gen.*3.7. The meaning of the doctrine is, Firſt, That in many things (and in ſome things more then other) all men even the beſt men doe ſin, *Jam.* 3.2. either omitting good, or committing evil. *Noah*, *Abraham*, *Lot*, *Moſes*, *David*, *Peter*. Secondly, That in all things in our beſt actions, we ſinne ſomething, *Neh.*13. 22. *Exod.* 28.38. *Pſal.* 80.4. [*Rev.* 8. 3.4.]

Reaſon 1. From Gods wiſe and juſt deſertion of every one of his ſervants, ſometimes or other for a ſeaſon. Either To know what is in our hearts, 2 *Chro.*32 31. or to chaſten, Firſt, Our carnal ſelfe confidence, *Matth.*26,33,35. and ſo to chaſten our neglect of ſtirring up our ſelves to lay hold of God, *Iſai.*64.6.7. Secondly, Our uncircumſpect and unjuſt walking, neglect of pondering the paths of our feet, *Pſal.*119.92 *Prov.*4. 26.

Reaſon 2. From the contrary luſting between the fleſh and ſpirit, *Gal.*5.17. hence floweth an impoſſibility of doing any one duty perfectly. Luſt in him ſinneth, not the perſon. If rebellious or irregular ſubjects of confederate Princes treſpaſſe one upon another, it is not the treſpaſſe of the ſtate, whileſt the Princes condemne it, and puniſh it, now

the

the judgement and will, are the Ἡγεμονικὸν in a man, the carnal part are but as rebellious ſubjects.

Uſe 1. To refute, 1. Perfection of works held by Papiſts Catharists of old, and herewith poſſibility of keeping the law. 2 Juſtification by works, *Pſal.* 143.2. *Rom.*3. 23,24. 3 Merit of Works. 4 Supererogation. 5 The immaculate perfection of the Virgin *Mary*, אדם in the Text comprehenderh women as well as men, *Gen.*1.26.27.

Uſe 2. To convince carnal wicked men of their abundance of ſin, ſeeing the moſt godly and juſt fall, *Job* 15.16.

Uſe 3. To ſhew us where our happineſſe lyeth, to wit, not in our own innocency, but in the covering of our ſins, *Pſal.*32.1,2. And therefore we to ſeek for all our righteouſneſſe in Chriſt, *Phil.*3.7,8,9. *Rom.*3.23,24.

Uſe 4. To mortifie pride of our beſt duties.

Uſe 5. To teach us to beare evils at Gods hand patiently, *Micah.*7.9.

Uſe 6. Not to be maſterly cenſorious of the failings of our brethren, *Jam.*3.1,2. *John* 8.7.

Uſe 7. To comfort the godly righteous againſt the feare and griefe of death, in our ſelves, or our Chriſtian friends. In death the ſpirits of juſt men are made perfect, *Heb.*12. 23. elſe death were not the laſt enemy, if ſin remained after it, contrary to 1 *Cor.*15.26.

Eccleſ.7. 21, 22.

21. *Alſo take no heed unto all words that are ſpoken, leſt thou heare thy ſervant curſe thee.*

22. *For often times alſo thine own heart knoweth, that thou thy ſelfe likewiſe haſt curſed others.*

SOlomon having obſerved *verſ.* 20. that there is not a juſt man upon earth, that doth good and ſinneth not; he hence inferreth, this Corollary, Not to ſet a mans heart upon all the words that are ſpoken, not upon all their hard ſayings and ill ſpeeches, wherein all men, even the moſt wiſe and juſt, are ſometimes too blame, either in ſpeaking or in giving occaſion to be ſpoken.

Parts two; firſt, an Exhortation, not to ſet our hearts on, all

all the words spoken; that is, 1. Not to listen after them, 1 *Sam.* 24.9. with 1 *Sam.* 24.8,9,10. 2 Not to be over deeply affected with them, 1 *Sam.* 18.7,8. 3 Not to pursue the same with revenge, 2 *Sam.* 19.19,20. Secondly, Confirmation by Reasons two: 1. From the inconveniency which may easily attend it; so a man may hear his own servant cursing him or sleighting him, v.21. 2. From the conveniency of Gods wise and just hand, in measuring to us as we have measured to others: which that we have done, *Solomon* argueth from the testimony of his own conscience, v.22.

Doct. 1. It is not good to set a mans heart upon all mens speeches of him, no not upon the hard and sleight speeches of his own servants against him, to wit, First, In case men speake vanity, to wit, 1, Out of a vanity of minde, not upon any grounded cause or just occasion, *Psal.*12.2. & 144.8. 2. Unto vanity words, that are not likely to weaken a man in his calling, 1 *Cor.* 4.3. else *Paul* stirred, if his calling suffered, 2 *Cor.* 10.10,11. Secondly, In case the words be spoken by men whose tongues are their own, when a man can have no meanes to restraine, *Psal.*38.12,13,14. Thirdly, In case of apparent evidence of our Innocency to the contrary, *Job* 31.35,36,27. Fourthly, In time of publick or private, special and weighty; A vocation another way, by Humiliation, 2 *Sam.*16.10,11. and by Rejoycing, 2 *Sam.*19.22. Otherwise it is meet in due time to take notice of any grounded and serious speech, that may tend to the prejudice of our calling: and thereby to be stirred up, First, To search our hearts and wayes, to see if we have not done the same or the like evil. Secondly, To cleare our selves if innocent: to repent and amend if guilty.

Reason 2. From the vanity often found in such speeches, who take liberty to speake at randome, without occasion, without consideration, without any reall detriment to our selves or callings, *Psal.*73.9.

Reason 2. From the love and pitty we are to beare to mens occasions of enmity and discord we should put out of our mindes, *Levit.* 19.18.

Reas. 3. From the office of our memory and heart, which is the Treasury of our souls, *Matth.*12,35. and therefore not to be filled with trash, *Jer.*4.14. *Luke* 2.51. on the contrary.

Reason 4. From the peace and tranquillity of our own spirits which should not depend upon mens judgements or speeches

ſpeeches, but upon Gods, 1 *Cor.* 4. 3, 2 *Cor.* 1. 12.

Reaſon 5. From the privity of our own conſcience to our own ſleight ſpeeches of others, *Eccleſ.* 7. 21, 22.

Uſe 1. To teach us this part of the circumciſion of the heart and eare, neither, Firſt, To liſten with the eare unto all vaine ſpeeches of a mans ſelfe: Secondly, To ſet the heart thereupon in ſuch a manner, as to trouble our ſelves and others in vaine.

Uſe 2. From the latter reaſon mentioned in the Text, learne we, Firſt, To walke circumſpectly in the ſight of our own hearts and conſciences; elſe they will beare witneſſe againſt us, 1 *Kings* 2. 44. Secondly, To be the more patient if others wrong us in the like kinde, as our own hearts tell us we have wronged others, *Judg* 1. 6, 7. *Matth.* 7. 1, 2.

Eccleſ. 7. 23, 24, 25.

23. *All this have I proved by wiſdome: I ſaid, I will be wiſe, but it was farre from me.*

24. *That which is farre off, and exceeding deep, who can finde it out?*

25. *I applyed mine heart to know, and to ſearch, and to ſeek out wiſdome, and the reaſon of things, and to know the wickedneſſe of folly, even of fooliſhneſſe and madneſſe.*

IN theſe words *Solomon* maketh another obſervation of that which was meet for all men to obſerve by his example, even what befel himſelfe in the ſearch of wiſdome in his own times; which was, Firſt, That in all his ſearch of wiſdome (to wit, by the works of creation and providence, and by tracing out happineſſe in the courſes which men are wont to take for it) he found that wiſdome was too farre off, and too deep for him, verſe 23. 24. Secondly, That miſſing of wiſdome in the way, he applyed his heart, or turned it about to ſeek for wiſdome in taking account of himſelfe, and ſeeking to know the wickedneſſe of his own folly, and the fooliſhneſſe of his own madneſſe, verſe 25. And the reaſon [of things] is better tranſlated, and the account of my ſelfe or my wayes, &c. verſe 25.

Doct.

*Doctr.*1. The ſenſe of our vaſt and deep diſtances from attaining wiſdome, by the ſtudy of the creatures, and of the vanity of the wayes of men, is a juſt motive to apply our hearts to make diligent ſearch for wiſdom in taking account of our own wayes, and in the knowledge of the wickedneſs of our folly, and the fooliſhneſſe of our own madneſſe. To know, to ſeek, to ſearch, verſe 25. do all imply a diligent ſearch: The Doctrine conſiſteth of two branches; Firſt, That by the knowledge of the creatures he ſhall finde himſelfe ſtill at a great diſtance from wiſdome, and wiſdome more deep then to be digged out of the creatures. Secondly, that hereupon *Solomon* was moved to ſeek it in looking homewards into his own heart, and wayes, and the folly and madneſſe, and wickedneſſe thereof. The former branch is teſtified, 1 *Cor.*1.21. *Rom.* 1.21,22. *Job* 28.12,13,14, & verſe 20.21,22.

Reaſons of the former, 1. From the diſtance and depth of Chriſt from the creatures, and from the knowledge of them all, Chriſt is the wiſdome both of God, 1 *Cor.*1.24. and of us, 1 *Cor.*1.30. But the wiſeſt could never diſcerne Chriſt by the creature, 1 *Cor.*2,6, to 9. Hence not the creature but the word is perfect to convert ſoules, *Pſal.*19.1, to 7.

Reaſon 2. From the apтneſſe of the creature, and the knowledge of it (by reaſon of the curſe that lyeth upon it) to puffe us up, *Iſai.*47,10. *Solomon* confeſſeth himſelfe, *I ſaid I will be wiſe this way*, Preſuming of his knowledge. Text. of the latter, That hereupon *Solomon* was moved to ſearch after wiſdome in taking account of himſelfe, and the folly of his own courſe.

Reaſon 1. From the excellency of man himſelfe, above all the creatures, he is the Lord of them all, and ſo their Lord, *Gen.*1.28,29. And therefore more may be found in obſerving a mans ſelfe, then all the other creatures.

Reaſon 2. From the vanity and vexation of ſpirit which all the creatures yeild to a man. A man is juſtly occaſioned to look into the root and cauſe of it in himſelfe.

Uſe 1. To convince all the wiſe Philoſophers of the Heathens of the vaſt diſtance of wiſdome from them. For they had no further meanes of wiſdome, then what *Solomon* improving to the utmoſt, found farre off from conveying true wiſdome to him, *Rom.* 1.22. A warning to Schollers, not to overvalue wiſdom and knowledge, which they have from the creatures.

Uſe

Vſe 2. To teach us that in taking juſt account of our ſelves and our wayes, we ſhall finde our former courſe Folly, even the wickedneſſe of Folly and Madneſſe, even the fooliſhneſſe of madneſſe, 2 *Sam.*24.19. *Acts* 26.11. *Job* 40. 4, 5, & 42, 6. *Jer.* 2.19. 2 *Chron.* 16.9. *Ezek.* 6. 9, & 36, 31.

Vſe 3. To teach us a difference of the wiſdome of God, revealed in the creatures, It is farre off and deep, Text. Not ſo in the Goſpel, *Deut.*30.11, to 14. with *Rom.* 10. 6. 7.

Vſe 4. To teach us there is much wiſdome, may be learned, from knowing our own wickedneſſe, fooliſhneſſe and madneſſe, he was more then a common wiſe man that ſaid, *Prov.*30.2. Surely I am more fooliſh then any man, 1 *Cor.* 3.18. *Jer.*10.14, For Firſt, The ſenſe of our own folly and wickedneſſe maketh us low and baſe, and ſo humbleth us before the Lord. Secondly, The ſenſe of our folly directeth us to ſeek true wiſdome in Chriſt, and in his word.

Eccleſ. 7. 26.

26. *And I finde more bitter then death, the woman whoſe heart is ſnares and nets, and her hands as bands: who ſo pleaſeth God, ſhall eſcape from her, but the ſinner ſhall be taken by her.*

SOlomon in the three former verſes, having obſerved that in all the former ſearch after wiſdome, he had not found it in the creature, he therefore applyed his heart to ſeek out by wiſdome, the wickedneſſe of his own folly, and the fooliſhneſſe of his own madneſſe, And in theſe verſes (to the end of the Chapter) he giveth the Church an account both of what he had found upon taking account, and of his want of taking account. To wit, three things, Firſt, An adulterous and Idolatrous woman more bitter then death, whom he deſcribeth, 1. By her effects, 1. Shee is as ſnares ſlily to catch, 2. Her heart as Traps. 3. Her hands as bands. 2. By the ſubject perſons about whom ſhee is converſant, and they are either good in Gods ſight, and they are delivered

from

from her; or ſinners, and they are taken by her, verſe 26. Secondly, The rariety of faithful admonitions amongſt men eſpecially amongſt women verſe 28. which he amplifieth by his diligent and inceſſant ſearch, verſe 27. Thirdly, The vaſt diſtance of a man by his fall, from his ſtate of Creation. Or the vaine and ſinful fruits of mans fall from the ſtate wherein God created him, verſe 29.

Doctr. 1. A man that ſetteth himſelfe unfeignedly (or to uſe *Solomons* words, that applyeth and turneth his heart) wiſely to ſearch out his own wickedneſſe, folly and madneſſe, ſhall finde the inſtruments that led him into temptation and ſin, more bitter then death. As *Solomon* here found his wives and Concubines, who drew him to maintenance of Idolatry, 1 *Kings* 11.3,4.

Reaſon 1. From the ſhame and indignity put upon him by his wives and Concubines, that were Idolaters, Pleading it ſeemeth liberty of conſcience: whence he firſt granteth toleration, then countenance and aſſiſtance to their Idols, erecting Temples to them: whence Altars, Ornaments, Prieſt, and all upon mount *Olivet*, before the face of the Lord in his Temple, 1 *Kings* 11.7,8. 2 *Kings* 23.13.

Reaſon 2. From the bitterneſſe of ſinne, and that even above death, *Jer.*2.19. *Acts* 8,23. *Deut.* 32.32,33. All the ingredients of bitterneſſe are found in ſin, which have made men bitterly to mourne as, Firſt, The loſſe of the bleſſing of a heavenly Father, *Gen.*27.34. *a minori.* Secondly, Cruel bondage, worſe then Egyptian, *Exod.*1.14. Thirdly, Bitter water cauſing the curſe, *Numb.*5.24. *Tea ſinne is more bitter then death.* As Firſt, Being the death of the ſoul, *Rom.*7.11. which is ſo much the more bitter then the death of the body, as the life of the ſoul is more ſweet and precious then the life of the body. Secondly, Depriving us of the preſence and favour of God which is better then life, *Iſai.*59.2. *Pſal.* 63.3.

Reaſon 3. From the bitterneſſe of godly ſorrow or repentance, *Mat.*26.75. *Zach.*12.10. Matters of ſuch bitterneſſe in godly ſorrowes, Firſt, For that we have pierced our deareſt and beſt friends, *Zach.*12.10. Secondly, That by ſin we have deſtroyed the beauty, and ſtrength, 1. Of family, as of our firſt borne or only Child. 2 Of Church and Common wealth, as in the mourning for *Joſiah* at *Hadadrimmon*, *Zach.* 12.10, 11. Hence *Lam.* 3.15. with 2 *Chron.* 35.25. *Solomon* could

not

not but see in his fall the division of the Kingdom, 1 *Kings* 11.40. hence corruption of religion in them, then in *Judah* also, to the utter destruction of all.

Use 1. To teach us concerning *Solomon*, First, That *Solomon* did indeed repent after his fall. Secondly, That he wrote this book after his repentance.

Use 2. To weane all men from sin, It will be bitternesse in the end [2 *Sam.*2.26.] *Acts* 8.23. *Prov.*23.31,32. *Prov.* 5.34,5. *Prov.* 20.17.

Use 3. To weane us from delighting in sinful companions, they will be bitter to us in the end, as death, and more bitter too; Trust not in the friendship of such: for if ever they or we repent, we shall be ready to condemne and betray one another.

Use 4. To teach us a signe of true repentance, when sinne groweth as bitter, yea more bitter to us then death.

Use 5. To shew us the danger of women once corrupted; how apt, and slye, and strong they be to draw on stronger then themselves to corruption, *Neh.*13. 26.

Use 6. To be upright in Gods sight, and not to rest in a sinful state and course, the one is preserved from such women and snares; The other given up to be taken by her.

Eccles. 7. 27. 28.

27. *Behold, this I have found (saith the Preacher,) counting one by one to finde out the account.*

28. *Which yet my soul seeketh, but I finde not: one man among a thousand have I found, but a woman among all those have I not found.*

SOlomon here inserteth the manner and nature of the account which he took of his own wickednes and folly, which he describeth by three Adjuncts or Qualities, First, That it was exact and particular, one by one. Secondly, That it was constant and continual, which still my soul seeketh. Thirdly, That it was defective, which still my soul seeketh, but I finde not.

Doctr. 1. The acount which a penitent soul taketh of his wickednesse and folly, is a particular and constant account: and

and yet defective. Particular account, *Lament.*3.40. *Zeph.* 2.1. where one part of the ſenſe is, *Fanne your ſelves.* Pſal.51. verſ.5. original ſin, *verſ.*10. a foul heart, Adulterous, *verſ.*14. Bloodguiltineſs, murder, *Ezek.* 6.9. *Zeph.* 3.11. Conſtant and growing account, *Pſal.*119.59. with *Pſal.* 139.23,24. Defective account, *Pſal.*19.12. *& 38.4.*

Reaſon of particular account, 1. From the illumination of conſcience, eſpecially when it is wakened to repentance, *Prov.*20.27. God dealeth with his ſervants when he humbleth them, as with carnal men, he entreth into judgement with them, *Pſal.* 0.21. & 10.15. Conſcience enlightened and awakened, ſits as it were Gods vicegerent in the ſoul, who in his judicial proceeding is exact, and particular, *Mat.* 12.36. *Eccleſ.*12.14 *Pſal.*90.8.

Reaſon of conſtant account, 1. From the ſweetneſſe of godly ſorrow, 2 *Cor.*7.9, 10. the deeper the ſweeter. And ſorrow is the deeper and greater, by how much the deeper the ſearch is. As in bodily wounds, the deeper ſearch into old ſores, the greater pain to the body.

Reaſon of Defective account, 1. From the deep deceitfulneſs of our hearts, *Jer.* 17.9. 2 From the innumerable multitude of our ſins, *Pſal.*40.12. & 19,22. 3 From the Imperfection of all our beſt knowledge of ſpiritual good and evil things, 1 *Cor.*13.9.

Uſe 1. To reprove our overly, and ſlippery conceit of perfect accounts. Many are loath to enter into any account at all; like bankrupt Merchants; or if they doe, it is but overly, *Jer.*8.6. They that doe, are loath to purſue it conſtantly, ſoon ſlipt from it. The Papiſts require a perfect examination of all particular mortall ſins (as they call them) with all the circumſtances of them.

Uſe 2. To teach us (after *Solomons* example) what manner of Account books we ſhould keep between the Lord, and our ſoules, to wit,

Firſt, Exact and particular; motives, 1. It prevents Gods examining and judging us, when we are ſtrict in examining and judging our ſelves, 1 *Cor.* 11.28,31. 2 It will make our, firſt, Repentance more thorough and ſincere. Secondly, prayers more fervent and humble. Thirdly, Chriſt more precious and glorious. Fourthly, Mortification more powerful. Fifthly, heart more watchfull. Sixthly life more regular, *Pſal.*119 59. 3. It will leave the conſcience

ence, first, more peaceable, sin unaccounted of, will be like a debt unreckoned, and terrifie, or at least trouble the conscience, *Psal.* 25.7. *Iob* 13.26. Secondly, more pure, sinne unaccounted for is unrepented, and like a Canaanite, wil let in the divel at the back doore; as *Jonah* that repented of disobedience to Gods call, but not of the pride of his heart, the cause of it; hence he is passionate again for disgrace, Chap.4.1.

Or the second and third may be put together, as a motive from the benefit redounding, first, to our selves, in our Consciences, hearts, and lives. Secondly, To our Duties, in our repentance, prayer, and mortification. Thirdly, to Christ.

Secondly, constant motives, 1. Else our hearts will grow hard and barren, and full of lusts and passions, as the soyle but once plowed will grow fallow, and barren of good fruit, but abounding in weeds.

Thirdly, sensible of its own Defectivenesse.

Motives, 1. It will call in for an higher search, even from God himselfe without feare and terrour, *Psal.* 139. 23,24. 2. It will stirre up to prayer, for pardon of secret sinnes, *Psal.*19.12.

Use 3. To teach us the right way of judging and admonishing others without arrogance or Hypocrisie; *Solomon* here passeth a deep censure upon men, and women, *v.* 28. but before this he taketh a strict account of himselfe. This method is needfull, to reckon first with our selves, *Mat.*7.5.

Eccles.7.v.28.

DOct. 1. There is a great scarcity of men (worthy the name of men, or quitting themselves like men,) and a greater scarcity of women worthy of the name of women: and Kings of all men (especially penitent Kings) have most cause to to say so. Or, There is a great scarcity of good men, and a greater scarsity of good women, especially about the Court. For *Solomon* speaketh of what himselfe found; One man among a thousand have I found, which argueth a great scarcity of men, and surely he doth not meane that men for the most part are no men, but not good men, not such as are worthy the name of men, that quit themselves like men, as they should according to 1 *Cor.*16.13. in

our

our ſeveral relations and employments, 2 *Sam.* 10. 12. See the like phraſe, *Prov.* 18. 22. So 1 *Chron.* 6, 10. *Jehojada* or *Azariah* (either of both, for the holy ghoſt giveth liberty to underſtand either) (*Sacerdotem egit*) executed the Prieſts office; why, did not their Predeceſſors and ſucceſſors execute the ſame office? true, but not with like Prieſtly wiſdome, courage, zeal, faithfulneſſe. There is ſuch a like phraſe in *Job* 33.23, One of a thouſand to declare to a man his righteouſneſſe and ſo his failing and falling ſhort of it: that is a faithful admoniſher of the ſcarcity of faithful men, *David* (a Courtier) compla ineth, *Pſal.* 12,1. *Prov.* 31.10.

Reaſons of few men, 1. From the paucity of the Elect, *Matth.* 20.16. And if not Elect then not effectually called, and then Chriſt not being united to us, we are ſtill full of ſelfiſhneſſe, ſelf-conceit, ſelf-will, ſelf-ſeeking.

Reaſon 2. From the hardneſſe and ſtraitneſſe of the gate, and wayes of righteouſneſſe, with the contrary liberty and eaſe of the gate and wayes of ſin and death, *Matth.* 7. 13. 14.

Reaſ. 3. From the variety of the changes of relations, wherein a man ſtands. A man that is a good ſervant, if he become a Church member, he can deſpiſe his Maſter, whether he be carnal (becauſe ſuch:) or a brother becauſe then equal in Chriſt, hence 1 *Tim.* 6.1,2.

Reaſons of fewer women. 1. From their greater liableneſſe to deceit and temptation, 1 *Tim.* 2.14.

Reaſ. 2. From their greater vehemency and impotency in their paſſions and luſts, not only on good objects, 2 *Sam.* 1. 26. but on evil alſo, 1 *Kings* 21.25.

Reaſon 3. From their great ſuperſtition, *Acts* 13, 50. 2 *Tim.* 3.6,7. This *Solomon* found by experience.

Reaſons of feweſt in Court, 1. From the greateſt paucity and rarity of great men called, 1 *Cor.* 1.26.

Reaſon 2. From the affected liberty of great men, eſpecially, *Jer.* 5.5.

Reaſon 3. From the ſelf-ſeeking of flattery frequent in Courtiers, *Hoſ.* 7.3,5. 2 *Chron.* 24.17. 1 *Kings* 22.13.

Reaſon 4. From the temptations that follow the Court, Immunity from Controlment, *Amos* 7.13. *Iſai.* 30.10. Impunity from the hand of Juſtice. The Court is commonly made a ſanctuary for iniquity.

Uſe

Vse 1. To refute the Papists note of the Church; multitude; Not one of a thousand, more *Mahumetans* then Christians of all sorts.

Vse 2. To diswade men from blessing themselves in leading such a life, as most men lead, *Exod.* 23, 2. Scarcity of good store of company in good wayes is no just discouragement from walking in them, yet with this caution, not therefore to neglect the multitude of the godly, whether in matters of Judgement or practice, 1 *Cor.* 14, 36. 1 *Cor* 11.16.

Vse 3. To humble both men and women for this scarcity of goodnesse amongst us. See how low sin debaseth, we are not worthy the name of men and women by reason thereof, *Prov.* 30. 2. *Psal.* 49. 20. & 73. 22. 1 *Cor.* 15.32. *Eccles.*3.18. Grace maketh us like to Angels, yea to God himselfe: amongst men, one of a thousand, but sinne, maketh us rather beasts then men. Not one man scarce of a thousand, or woman, that quit themselves well in all their relations.

Vse 4. To weane us from affecting to live in the Court where, of all places, goodnesse is most rare. God threatned preferment, in a great Court, for a great plague, 2 *Kings* 20.18.

Vse 5. To teach good men, and good women especially to be the more thankful, that God should shew us such special grace, and favour, as to passe by thousands, and call us to goodnesse. Universall righteousnesse endoweth us with rare excellency, such as is scarce found in a thousand.

Eccles. 7. 29.

29. *Lo, this onely have I found, that God hath made man upright: but they have sought out many inventions.*

IN this verse we have set downe the third experiment or event which *Solomon* found upon taking account of his own wickednesse and folly, to wit, the righteousnesse of God in his work about man, but mans perverse subtilty in inventing wayes of backsliding (or Apostacy from God.)

Recl.

Queſt. 1. How doth he ſay he found this only, ſeeing he found two other things before? Firſt, The bitterneſſe of wicked women, verſe 26. Secondly, The ſcarcity of good men and greater ſcarcity of good women, verſe 28.

Anſw. By *Onely* is meant chiefly, as *Ioſh.*1.7,8. *Gal.* 2. 10. *Prov.*4.3.(with 1 *Chron.*3.5.)*Cant.*6,9.

Queſt. 2. How is God ſaid to make man Righteous?

Anſw. Righteous, Firſt, In his firſt Creation, *Gen.* 1.26, 27. Secondly, His own children (ſuch as himſelfe and his father before him) in their regeneration, *Jer.* 2. 21.

Queſt. What is meant by inventions and mans ſeeking them out?

Anſw. Inventions are tranſlated engines, 2 *Chron.*26.15. as ſlings to offend the enemy, and Bulwarkes to defend our ſelves. Seeking out theſe argueth a perverſe diligence to deal ſubtilly in inventing wayes of corrupting our ſelves.

Doctr. 1. A penitent ſoul taking good account of his wickedneſſe and folly, ſhall evidently and eminently finde the righteouſneſſe of God in all his worke upon us, and the perverſneſſe and ſubtilty of our inventions to corrupt our ſelves even from our firſt Parents to this day. *Evidently*] for loe or behold ſaith he. *Eminently*] for, ſaith he, this onely or chiefely, or eminently, have I found. *Inventions*] He meaneth no profitable inventions for the good of our ſelves or others, as Arts, or Manufactors or occupations: but ſuch inventions whereby we ſeek to ſtart away from God, and to corrupt our ſelves. As ſome horſes put into a good Paſture, yet will ſeek round about the ſenſe to finde a gap to range out. Thus *Moſes* taught backſliding *Iſrael* (*Deut.* 31.19) to ſee Gods righteouſneſſe, *Deut.*32.4. Their own perverſneſſe, *Deut.*32.5,15. *Neh.*9.33. *Job* 33. 27,28. God made *Adam* righteous at firſt. *Gen.*1,26,27. To wit, Firſt, In knowledge, *Coloſ.*3.10. giving him a right underſtanding of things. Secondly, In holineſſe and righteouſneſſe ſetting his heart and affections upon their proper objects, *Eph.*4. 24. *Right*] Firſt, As ſurable to the righteous Law of God which is a ſtraight and right Rule, *Pſal.* 19. 8. As ſetting the inferiour parts of the ſoul and whole man in a right order to the ſuperiour; will to the judgement or conſcience, affections to the will, *Prov.*16.32. outward members to both, *Rom.*6. 13. all to God, *Rom.*6.13. all which are now diſordered and perverted, *Pſal.*125.4,5. Thirdly, As

being in a ſtate well pleaſing to God, right in Gods ſight, 2 *Chron*,29.2.

Reaſon of God ſo making us at firſt. The juſtice and holineſſe of God required it of himſelfe, that if he create man to a ſpiritual and ſupernatural end (to wit, fellowſhip with himſelfe) and require of him obedience to a ſpiritual and holy law to lead him to that end, that then he ſhould lift him up above his reaſon to an holy eſtate, by original righteouſneſſe, otherwiſe from his firſt creation he had been made ſinful and crooked.

Reaſon of reforming man to a ſtate of righteouſneſſe, The praiſe of the glory of his grace and mercy in Chriſt Jeſus, *Eph*,2.4,5.

Reaſons of man ſeeking inventions. 1. From the liberty of will God left man unto, 2 *Chron*. 32.31.

Reaſon 2. From the forwardneſſe not to reſt ſatisfied in the condition God hath provided for him: but he would be active to improve his condition by his own wit and ſtrength. *Adam* and all his poſterity made righteous, ſought out many inventions to fall off from God. *Eve*, and by her perſwaſion, *Adam* invented a way to get wiſdome in the knowledge of good and evil, *Gen*.2.6. *Solomons* wives invented many wiles to draw him to tolerate them in the liberty of their Religion. *Solomon* himſelfe invented many devices how to ſatisfie himſelfe in ſatisfying them. Conſcience is tender, Faith is the gift of God: His Father *David* compelled no Pagans to circumciſion. His Subjects invented many ſhifts, to put off from themſelves the faithfulneſſe of an wholſome advertiſement to *Solomon*. The common people put it off to the Nobles, the Nobles to the Prieſts, the Prieſts to the Prophets, the Prophets excuſed themſelves by the Kings tranſcendent wiſedom above them, *Eccleſ*. 8. 1. So *David* before him, ſought many inventions to cloak his ſin with *Bathſhebah*.

Reaſon of finding this as chiefly grievous to a penitent ſoul, From the proper nature of repentance, which is deeplyeſt Affected with ſin as it is Firſt, Moſt diſhonourable to God. Secondly, Moſt injurious to the grace of Chriſt, contrary to meanes and mercies, and pernitious to the Church of Chriſt. Thirdly, Committed with the greateſt perverſneſſe and fooliſh ſubtilty of our own hearts.

Uſe 1. To refute the Popiſh doctrine that original righteouſneſſe

teouſneſſe in *Adam* by Creation was wholly ſupernatural and given by free grace. But then *Adam* had been right without it, in which he was not, but right by it. It was indeed, Firſt, Supernatural, as not flowing from the principles of nature; a man is a perfect man without it for ſubſtance. Secondly, As not deſerved by men who had done neither good nor evil.

Secondly, Natural, as due, Firſt, to the purity of Gods nature to make us ſo perfect. Secondly, To the integrity of mans nature, without which he was not ſo perfect in qualities as were meet for Gods pure nature to make. The Papiſts herein extol the freeneſſe of grace to *Adam*, not to magnifie the grace of God, but to derogate from the grace of Chriſt. For if nature were entire and perfect without Gods Image, then the want of it in corrupt nature is no ſin but natural to man; And ſo original ſin depraving nature, and requiring neceſſity of a new birth in Chriſt, is no ſin, but ſutable to right nature; and ſo original ſin is no ſin, not only after baptiſme, but even before baptiſme. But concupiſcence is not of Gods worke in nature, 1 *John* 2. 16.

Object. Concupiſcence and Rebellion of the lower parts of the ſoul againſt the higher is natural. For the man being made of a body and a ſoul, muſt needs be carried both to ſpiritual and ſenſual objects. And ſo this Rebellion and ſtirring of the one part againſt the other, will be found to ariſe from the principles of pure nature.

Anſw. The body may affect ſenſual objects, and the ſoul ſpiritual, and both without ſin, in ſubordination of ſenſual things to ſpiritual, and of both to God.

Uſe 2. To teach us a true ſign of repentance, never to blame God for our falls, but our own perverſe ſubtilty. God made us right, and the regenerate twice right: and his work hath been upright to us-ward, in leaving us to our falls: we provoked him to it by our ſelfeſulneſſe. But it is wee that have perverted our wayes, and took paines, (ſought out devices) and cunning inventions to doe wickedly. Yea, this finding out our own perverſe ſubtilty in ſeeking out inventions to depart from God, and deceive our ſelves, ſhould more deeply affect us and afflict us, then all other evils beſides; This bringing forth moſt diſhonour to God, Injury and abuſe to the gifts and graces of Chriſt, and corruption of nature to ripeneſſe and perfection.

Vse 3. To teach us to loath all evil inventions, *Rom.* 1. 30. Its a fruit of a reprobate minde, verse 28. with 30. such are inventors of Fashions, Oathes, Lusts, and Torments.

Vse 4. To exhort us not to thinke our selves right till we attaine that estate wherein God made us at first: and that with greater contentment in it, then he took; least we seek as he did many inventions.

Eccles. 8. 1, 2, 3, 4, 5.

Who is the wise man? and who knoweth the interpretation of a thing? a mans wisdome maketh his face to shine, and the boldnesse of his face shall be changed.

2. *I counsel thee to keep the Kings commandement, and that in regard of the oath of God.*
3. *Be not hasty to goe out of his sight; stand not in an evil thing, for he doth whatsoever pleaseth him.*
4. *Where the word of a King is, there is power: and who may say unto him, What doest thou?*
5. *Whoso keepeth the commandement shall feel no evil thing, and a wise mans heart discerneth both time and judgement.*

THe former Chapter *Solomon* ended with a complaint of the inventions which men (though made righteous) are wont to seek out, both to lead themselves into sin, and to excuse themselves from holy duty, either of pure worship to God, or faithful love to a brother fallen into sin; who being fallen, might after be healed by wise and faithful admonition: but that all sorts of men are wont to seek out many inventions to excuse themselves from that unwelcome office, as they count it. It was said above, that mean men put it off to Nobles, Nobles to the Priests, the Priests to the Prophets; the Prophets, and indeed generally all the sorts of *Solomons* loyal subjects put it off by the inventions which

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here in theſe words *Solomon* both propoundeth, and refuteth.

Invention 1. From *Solomons* eminency of wiſdom, together with the unſearchable depth of his counſels and proceedings; which were ſo deep, as they were not able to ſearch out the bottom, the meaning or interpretation of them: *Who is as the man* (that is, as *Solomon*) *the wiſe man*, 1 *Kings* 4. 31 *And who knoweth the interpretation* (the reaſon or meaning) *of his matters?* Our ignorance and weakneſſe (might his Subjects ſay) wil daſh us out of countenance, when we ſpeak to him.

Refutation 1. From the power of wiſdom even in a mean man (as *Adam* is here meant, as alſo in *Pſalm* 49. 2.) *wiſdom maketh his face to ſhine.* Secondly, from the change of the ſtrength or boldneſſe of his face, which may be referred, either to the former antecedent, and then it is meant, The the wiſe mans face, that is, *Solomons* face, the boldneſſe or ſtrength of it (as the word ſignifieth) ſhall be changed upon a wiſe and juſt admonition, or preſentment of his ſin before him (as *Dan.* 5. 6.) Or elſe it may be referred to the ſtrength and boldneſſe of a mean mans face, which ſhall be doubled (as the word alſo ſignifieth) in ſpeaking upon juſt ground, in humble and diſcreet manner, even to the King himſelfe, as 2 *Sam.* 12. 7.

Invention 2. Taken from the loyalty and ſubmiſſion of Subjects to ſuch great Princes. I am to obſerve (for ſo it is in the originall) the mouth of the King, and that in regard of the oath of God, v. 2. to wit, the oath of Allegiance. As who ſhould ſay, It is not for me to enquire and diſpute of matters of State, Princes commands; but to obſerve and doe what I am commanded. If *Solomon* command Maſons and Carpenters to build Temples to his wives Idols, and the Nobles to overſee the work, and all his Subjects to contribute to it, it is not for me to gainſay, but to obey. My oath of Allegiance binds me far.

Refutation. *Be not haſty to goe out of his ſight*] that is, out of the Kings ſight, to execute every commandment which he putteth upon thee. (*Joab* went ſlowly out from the preſence of King *David* in ſuch a caſe (2 *Sam.* 24. 3, 4.) *Stand not in an evill thing*] as they doe that perform the works of ſinners, *Pſalm* 1. 1. For the King doth [*many times*] (not according to what is right and wel pleaſing in the ſight of God, but) whatſoever pleaſeth himſelf, v. 3.

Invention

Invention 3. From the Power and uncontroulable Authority of the kings Commands, and the danger of such as shall resist or speak against them, especially to his face. Where the word of a king is, there is power: and who may say unto him, What doest thou? v. 4.

Refutation, First from the safety of Attending Gods Commandment rather then Mans: Whoso keepeth the Commandment, shall feel no evill thing. v. 5. Secondly from the Discretion of a wise mans heart to observe both Time and Judgment, that is a judicious and right manner in dealing with the king or any other great one. v. 5.

That these words are thus to be taken by way of Objection and Answer, or Invention and Refutation, appeareth, first partly by the Cohesence with the former Chapter: secondly partly from the unseasonableness of the Preacher otherwise if he should here extoll his own Transcendent wisdom and soveraign power, when he is declaring and confessing his deepest penitential sorrows, from v. 26 to the end of the foregoing Chapter.

Doctr. It is not the Eminency of the kings person and wisdome, nor the Depth of the kings counsels and proceedings, nor the loyalty and sworn Allegiance of the Subjects, nor the soveraign Authority and power of the Commands of Princes, nor any such like other Invention that can excuse Subjects from Admonishing Princes (according to our Callings) of their grievous Falls into notorious Scandals. For *Solomon* here removeth and refuteth all these excuses as vain Inventions. 2 *Sam.* 12. 1 to 12. 1 *Chron.* 21. 3, 4. 1 *Chr.* 6. 10. 1 *Kings* 18. 17, 18. & 20. 42. & 21. 20 to 24. 2 *Kings* 1. 16. 2 *Chron.* 16. 7, 8, 9. & 19. 2. 2 *Kings* 5. 13.

Object. Job 34. 18.

Answ. There is no Colour for an Objection if the words were not much corrupted in the Translation. The Original readeth it thus, *That saith to a king, Thou art wicked; and to Princes, Ye are ungodly.* Where *Elihu* useth it as an Argument to justify Gods Righteousness, because he accepteth no mans person, no not Princes.

Reasons. First, from the vanity of all such Pretences as might seem to excuse us from this Duty; as, 1 The transcendent wisdom and depth of some Princes above their poor Subjects. *Answ.* First, The wisest are not always wise, *Job* 32. 9. great men, to wit, great in wisdom and power. *Solo-*

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man ſometime ſaw his own madneſs. *Eccl.* 7. 25.

Secondly, Wiſdom in a mean perſon will make his face ſhine, that is, make it, 1 Amiable, *Num.* 6. 25. 26. 2 Honorable and glorious, *Acts* 6. 15. 3 Reverend and awfull, as *Exod.* 34. 30. Thirdly, From the falling of a bold and ſtern ſpirit before a wiſe Reproof: for ſo I rather take it, becauſe the word is ever taken in ill part, as 1 for Sternneſs, *Deut.* 28. 50. *Iſai.* 33. 19. *Dan.* 8. 23. 2 Impudency and rude Boldneſs, *Prov.* 7. 13. 3 Hardneſs and obſtinacy, *Prov.* 21. 29. Thus felt the countenauce of *David* before *Nathan*: of *Saul* before *Jonathan*: 1 *Sam.* 19. 4, 5, 6. of *Ahab* before *Elijah*, 1 *Kings* 21. 27. of *Felix* before *Paul*, *Acts* 24. 25. or if the ſtrength of the kings countenance change not, thine ſhall be doubled, 22. 18, 19. 1 *Kings Dan.* 3. 13, 16.

2. The Loyalty of an obedient Subject, and that ratified by Oath, *v.* 2. *Anſ.* Firſt, Yet there may be too much haſte in obeying. *Heſt.* 3. 15. *Dan.* 2. 13, 15. as when Kings commande 1 for tryal, 1 *Kings* 3. 24, 25. 2 with change of minde, *Dan* 6. 14. 3 unlawfull things: which to obey will breed ſmart, firſt from Gods hand: ſecondly from Mans, *Hoſ.* 5. 11. *Dan.* 5. 24. Secondly, Obedience is only due in the Lord, *Epheſ.* 6. 1. not againſt him, *Acts* 4. 19. Thirdly, An Oath and Gods name in it, bindeth not to ſin againſt God, but rather the contrary.

3 The ſoveraign power and uncontroulable authority of Princes, *v.* 4. *Anſ.* Firſt Gods Commandement and the keeping of it is a Preſervative from evill, *v.* 5. he is higher then Princes, *Eccl.* 5. 8. *Prov.* 21. 1. Secondly, a wiſe mans heart will obſerve a right time and manner, *v.* 5. ſo did *Abigail*, 1 *Sam.* 25. 36, 37. and *Nathan*, 2 *Sam.* 12. 1 to 14.

Reaſ. 2. From the Duty we owe firſt to God the king of kings: ſecondly to the King by Covenant: thirdly to the peace of the Church and Commonwealth.

Uſe 1 To exhort Subjects to be faithfull in admoniſhing Magiſtrates, when God leaveth them to ſcandalous falls, and giveth us a Call to it. Which they do 1 when they call us to execute their ſinfull Commands, as 1 *Chron.* 21. 3, 4. 2 When by our Place we are to watch over them *Ezek.* 3. 17 to 21. 3 When they are not the ſons of Beliall, nor Dogs, nor Swine, but will hear us attending upon them, 1 *Sam.* 25. 17. *Matth.* 7. 6, 2 *Kings*, 5. 13. Fear not the ſhineſs of their faces, *Ezek.* 2, 6. nor their wiſdom, power, will.

Uſe

Use 2 To teach us the best Ornament of the face: it is not jewels nor laces, nor painting, but wisdom that makes the face to shine, *v.* 1.

Use 3 To teach great men to let their countenance fall at any just Admonition: The strength of his face shall be changed, *v.*1.

Use 4. To teach a lawfull use of an Oath of fidelity and subjection to Magistrates, *v.*2.

Use 5 To forbear haste in executing Magistrates Commands, unless it be in lawfull and expedient matters, *v.*3. Serve not kings pleasures in evill. *Doeg* herein did wickedly, 1 *Sam.* 22.18. the Ægyptian Midwives better, *Exod.* 1.16,17. and the Guard of *Saul*, 1 *Sam.* 22.16,17. & 14. 44,45.

Use 6. The Soveraignty of Princes leaveth them scarce any Faithfull Friends or Admonitors, scarce one of a Thousand, *v.*5. See the misery of Soveraignty.

Use 7 To encourage to walk in the path of Gods Commandements, from the Indemnity and Safety of such a Course, *v.*5. *Moses* felt no harm from *Pharaoh*, nor *Samuel* from *Saul*, nor *Nathan* from *David*, nor *Elijah* from *Ahab*, nor *Jehu* from *Jehosaphat*, nor *Amos* from *Amaziah*.

Object. But *Hanani* did from *Asa*, 2 *Chron.*16.10. *Zacharias* from *Joash*, 2 *Chron.* 24. 20,21. *Uriah* from *Jehoiakim*, *Jer.*26,23. *John* from *Herod*, *Mark* 6,27. *Stephen* from the high Priests, *Acts* 7. 51 to 59.

Answ. First, God doth often prevent such evill entertainment of the faithfullness of his Servants. Secondly, If they suffer Imprisonment, Banishment, Death for Gods Commandement, it is no Evill, but a Crown of Martyrdome.

Eccles. 8.5.

A wise mans heart discerneth both time and judgment.

THese words are a second Answer to the thid Invention which *Solomons* Subjects made to excuse themselves for dealing faithfully with him in some word of Admonition, when he was falling into this great sin of harkning to

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his wives in the Toleration, yea and maintenance of their Idolatrous Religion.

The Invention or excuſe was taken from the Soveraignty and incontroulable Power and Authority of Princes, and the danger of oppoſing them (though but in word) in their way, *v.* 4. Whereto *Solomon* anſwereth, and oppoſeth firſt the ſafety of Obedience to the Commandment of God: Whoſo keepeth the Commandment, ſhall feel no evill thing. Secondly, the diſcretion of a wiſe mans heart in ſo obſerving the fit time and ſeaſon, and the manner and way of an Admonition as might prevent all danger in diſpencing of it even to a king or any other Superiour. And a wiſe mans heart diſcerneth both Time and Judgment, *v.*5. Thirdly, the Inſufficiency of retaining our own life by retaining the kings favour, *Eccl.* 8.8.

Time] that is a fit ſeaſon of an Admonition.

Judgment] that is the manner, order or way of it, as the word is tranſlated 1 *Sam.* 8. 11.

Doctr. A wiſe mans heart doth ſo well diſcern the time and manner of an Admonition, as that he may diſpence it ſafely, though it were to a Superiour, even to a king, 1 *Sam.* 25.3, 36,37. & 19.4,5,6. 2 *Sam.* 12. 1, to 12. *Dan.* 4. 27.

Queſt. When is the fit time or ſeaſon of an admonition, eſpecially of ſuperiors?

Anſw. 1. When we are called on to be the inſtruments in ſin, as *Joab* to *David*, 1 *Chron.* 21. 2,3. Secondly, when they come to us for counſel, in the ſame or other matters, 1 *Kings* 14. 1, to 16. Thirdly, when others are in danger to be corrupted, unleſſe preſent witneſſe be born againſt the ſin, *Gal.*2.13,14. Fourthly, when neither admoniſher nor admoniſhed, are diſtempered with paſſion, nor prejudice, nor any choaking impediment; but rather God offereth an opportunity by ſome word of favour or encouragement, 1 *Sam.*25.36,37. *Heſt.*7.2,3,4. We muſt hazzard our favours for the ſervice of God and his people.

Queſt. 2. What is the fit manner, or order, or way of diſpenſing an Admonition.

Anſw. According to certain Rules, whereof ſome concern Firſt, the perſon admoniſhing; the Admoniſher. Secondly, the perſon admoniſhed. Thirdly, the offence for which admonition is given. Fourthly, the admonition it ſelfe.

1 Rules

1 *Rules concerning the Admoniſher:* 1. The Admoniſher ſhould have a calling to it through ſome relation between himſelfe and the offender. As we finde it in all kinds of Relations, Firſt, a Miniſter, 2 *Sam.*12.1, *to* 12. Secondly, a Councellor, 2 *Sam.*19,5,6,7. Thirdly, a yoak-fellow, Huſband, *Job* 2,10. Wife, 1 *Sam.*25.36,37. Fourthly, a ſonne, 1 *Sam.*19.4. Fifthly, a Servant, 2 *Kings* 5.13. Sixthly, a Subject, *Dan.*4.27. Seventhly, a Brother, *Lev.*19.17. *Coloſſ.*4.17. Eighthly, a Friend, *Prov.*27.5,6. Yea, a ſtranger travelling by the way, and ſeeing his fellow-Traveller ſin, he hath as good a calling to help him up, as if himſelfe or his beaſt were fallen. The relation of a companion requireth it. 2 He ſhould be furniſhed with love to the offender, *Lev.*19.17. 1 *Cor.*16.14. 3 He ſhould firſt admoniſh, judge, and cleanſe himſelfe, *Matth.*7.5. *Rom.* 2.1.

2 *Rules concerning the Admoniſhed.* Firſt, they ſhould not be ſcorners, *Prov.*9.7,8,9. *Hoſ.*4.4. *Matth.*7.6. but ſuch as may be capable of reformation. Secondly, brethren, eſpecially to be admoniſhed, yea though excommunicate, whilſt there is hope, 2 *Theſ.*3.15. Elſe, if wedded to his ſin, let him alone, *Hoſ.* 4.17. And of brethren, difference to be made, Firſt, of ſpirits; ſome are more ſluggiſh, they to be admoniſhed more ſharply, *Titus* 1.12, 3. *Jude* 23. Some more tender; they to be admoniſhed with more meekneſſe, *Gal.*6.1. *Jude* 22. Secondly, Of yeers and place, 1. Men of greater yeers and place, rather exhorted then reproved, 1 *Tim.*5.1. *Dan.* 4.27. 2 Inferiours with more liberty and plainneſs. Thirdly, any man capable of hearing or bearing a word of admonition.

3 *Rules concerning the ſinners admoniſhed.* Firſt, they muſt be certainly known and convinced, 1 *Cor.*5.1. *Matth.*18.15. we may not reprove upon a ſuſpition, 1 *Cor.*13.5. nor upon our own inquiſition; It is as if I ſhould ſay, Let me put my finger in your eyes to ſeel if there be not a moat; Nor upon any uncertain heare-ſay, *Eſay* 11.3. Secondly, a difference muſt be put between Moats and Beams, Gnats and Camels, *Matth.* 23,24. Camels and Beams may not be admoniſhed with gentle reproofs, 1 *Sam.*2.23,24.

4 *Rules concerning the Admonition it ſelfe.* Firſt, it ſhould be diſpenſed in moſt wholſome words; ſuch as may be moſt fit to gain a ſinner, and heale his ſoule. Wholſome gaining words are, Firſt, generall terms, eſpecially at firſt, and

againſt

againſt pretious and gainful ſins and dangerous to be openly rebuked, *Acts* 19.26,37. Secondly, Cloathed in a parable, 2 *Sam.* 12. 1,2,3. &c. a garment is beſt ſeen how it becommeth us, on another mans back. Thirdly, Delivered in Scripture phraſe that the offendor may ſee God reproving him in his own words, rather then man, *Matth.*15. 7, 8,9. Fourthly, Such as acknowledge ſome good where it is, as well as ſee fault, *Rev.* 2. 2,3,4. Pills would be given in Sugar. 2. In order, leſſe ſins would be firſt reproved. *John* firſt reproved *Herod* for leſſe matters, *Mark* 6.20. before he came to the matter of *Herodias* [*Vada prius petent anda*] *Jer.*12.5.

Reaſon of the Doctrine, From a wiſe mans ſelfe-denyal; hence God guideth, and bleſſeth him, *Prov.*3.5,6,7.

Uſe 1. To inſtruct us in this great and difficult, yet moſt neceſſary duty of love, Admonition. To neglect it wholly, is an hatred of our brother in our heart, *Levit.*19.17. All the excuſes of it are ſinful inventions: To tell others of it, not themſelves, is a ſlander and malice, *Prov.* 26.28. To admoniſh offenders themſelves not in fit time and manner, is to ſpill the admonition, to take an Ordinance in vaine.

Uſe 2, To teach the admoniſhed to take ſuch a duty in good part, as a pretious balme, *Pſal.*141.5. as a jewel of golden ear-ring, *Prov.*25.12.

Eccleſ. 8. v.6,7.

6. Becauſe to every purpoſe there is time and judgement: therefore the miſery of man is great upon him.

7. For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

Solomon had in the former verſe given it as one meanes of ſafety to a ſubject (in admoniſhing his Prince going aſtray) to wit, a wiſe mans heart diſcerning both time and judgement (the fit ſeaſon and fit manner of ſuch a duty.) In theſe words he amplifieth this fit time and judgement by the univerſality of the ſubject to which time and judgement is fitted: and that is to every purpoſe or buſineſſe, and

and he meaneth every lawful and good purpose or business. For there is no time nor manner fit to commit sin; whence he inferreth as a Corollary, that the misery of man is great upon him: And withal he giveth the reason, why such great misery falleth upon men, in respect of the time and judgement, fitted to every action, taken from mans ignorance of that time and judgement, which he expresseth both by a mans own ignorance thereof, and by other mens unfitnesse to tell him, verse 7. Who shall tell him for the time when it shall be? or for the manner how it shall be? the word signifieth both. The words afford three observations, which we may handle in order, and make use of them together.

Doct. 1. To every lawful purpose and businesse there is a fit time and manner for the doing of it. For persons, *Acts* 13.36, with verse 25. For thoughts, 1 *Kings* 5. 5. with 2 *Sam.*7.3. For words, *Prov.*25.11. For actions, *Psal.*32.6. *Isai.*55.6. *John* 2.4, & 7,8.

Reason 1. From the Soveraignty of God to appoint times and seasons, *Acts* 17.7.

Reason 2. From the beauty of every thing in its time, *Eccles.* 3.11.

Reason 3. From the necessity of the concurrence of all due circumstances to make an action good, 2 *Sam.*17.7. 2 *Kings* 5.26.

*Doct.*2. Men ordinarily are ignorant of the time and manner of doing any businesse, especially spiritually good, vers.7. *As the Hebrew renders it*, (to wit, what that time) should be, and how or after what manner it should be, *Eccles.*9.12. 2 *Cor.*3.5. *Jer.*10.23. The Text speaketh chiefly of ordinary men, not of the godly wise: for the wise know time and judgement, verse 5. But ordinary men, they neither know time and judgement themselves, nor doe others tell them. Ordinary men consult with men like themselves, who mislead them, 1 *Kings* 12.8.

Reason 1. From the want of the inward light of the image of God, they are darknesse, *John* 1.5. *Eph.*5.8.

Reason 2. They are self-confident and full, walking without counsel, *Prov.*14.16, & 28.26.

Reason 3. If they consult, it is not with God, *Isai.* 30.1.2. *Psal.* 10.4. nor with his word, and then no light, *Isai*,8.20. but with foolish and wicked men like themselves, 1 *Kings* 12. 8.

Doctr.

Doctr. 3. For want of diſcerning and obſerving fit time and manner, the miſery of man is great upon him, verſe 6. *Gen.*27,12, to 24. with Chap.31. 40,41. 1 *Sam.*8.5, to 18, & 13,8, to 13. 2 *Kings* 5.26,27. 1 *Kings* 12.7,19. 2 *Chron.*35. 22 23,24.

Reaſon 1. From Gods delight and good pleaſure to vouchſafe his preſence, his concourſe and his bleſſing, when actions are done in Gods time, and after his manner, *Pſal.*32.6. *Iſai.* 55.6. And his refuſal thereof when otherwiſe, *Numb.* 14.42. 1 *Sam.*13.13. *Heb.*12.17.

*Reaſon.*2. From the ſnare and net that lyeth upon men in every action, done out of due time and manner, *Eccleſ.*9, 12. 2 *Chron.*35.22,23,24, with *Lament.*4.20. Croſſes may befal a man in the beſt actions: but ſnares, inextricable difficulties, befal men onely in evil wayes, and good things done out of due time and manner.

Uſe 1. To teach us to diſcerne and obſerve, not only our words and all our wayes, but even the fit time and manner of them, as we doe deſire to be freed of the great miſery that elſe may befal us. *Jacob* ſought the bleſſing out of due time and manner: It coſt him twenty yeares hard ſervice; and his mother that counſelled him amiſſe, never lived to ſee him againe. The Iſraelites ſought a King out of due time and manner, and brought upon themſelves the miſery of twenty yeares Tyranny. It is dangerous miſſing the time of our converſion, *Luke* 19.42,43.44. Miſſing the time of helping on our Families to Godward, (*Hoſ.*14.7.) they utterly miſcarry, 1 *Sam.* 20.30. So for the Church and Temple worke, *Hag.*1.2. So for the Commonwealth, 1 *Kings* 9. 4,5,6,7. and Chap.11.23,24,25. and Chap.12.7,19.

Meanes of diſcerning fit Time and Manner, Firſt, Inward light of the ſpirit, and Image of God, *Iſai.*30.21. *Prov.*4.18, 19. Feare of God and love to man give much light, *Prov.* 25.12. 1 *John* 2.10,11. Secondly, Avoid ſelfe-confidence, *Prov.*3.5,6,7. and Chap.28.26. Thirdly, Conſult with God, In faſting and prayer, *Eſth.*4. 6. with Chap. 5.2, In his word, *Pſal.*119.24, & verſe 105. In the times and opportunities of providence, *Pſal.*32.8. In the Counſels of godly wiſe, 1 *Kings* 12.7. Fourthly, Fit manner in all actions is, Faith, *Rom.*14.23. and Love, 1 *Cor.*16.14. For the end, Gods glory, 1 *Cor.*10.31. and the good of others, 1 *Cor.*10.24.

Eccleſ.

Eccleſ. 8. v.8.

8. *There is no man that hath power over the ſpirit to reteine the ſpirit, neither hath he power in the day of death: and there is no diſcharge in that war, neither ſhall wickedneſs deliver thoſe that are given to it.*

AMongſt the Inventions which Solomons Subjects found out to excuſe themſelves from dealing faithfully with him, when he fell to the Toleration and maintenance of Idolatry in building Temples to his Wives Idols, and endowing them with liberal maintenance, and in employing the hands and ſervice of his Subjects in ſuch Structures; This was the Third, That where the word of a king is, there is power (or Dominion or Authority *v.4.*) and that power is irreſiſtible and uncontroulable; Who may ſay unto him, What doeſt thou?

This Invention or Excuſe *Solomon* taketh away; Firſt by the ſafety of Obedience to Gods Commandement; Whoſo keepeth the Commandement, ſhall feel no evill, *v.5.* Secondly by the diſcretion which a wiſe man hath *v.5.* to obſerve fit time and judgment; for miſſing whereof great miſery falleth upon men, *v. 6,7.* Thirdly by the reſtraint of Magiſtrates power from reaching to a double Object. 1 To reſtrain or conſtrain the ſpirit or conſcience. 2 To diſcharge from death; which latter power (to diſcharge or deliver from death) he denyeth alſo to all wickedneſs (which men will not ſtick to commit, to prevent the kings wrath, which elſe might be as the meſſenger of death, *Pro.* 16. 14.) *v.8.* Fourthly by the wiſe mans obſervation of one mans Rule ſometime over another for hurt. *v.9.*

Power] here, is a word of the ſame Notation with that *v.* 4. implying Authority and Dominion, whence *Sultan*; There is not a man that hath Dominion over the Spirit.

Spirit] is not here meant the Soul to retain it in the body; for 1. That is expreſſed in the next part of the verſe; neither is there power or dominion, to wit in a king, in the day of death to diſcharge a Subject in that War. 2 The Verbe

Verbe tranſlated *to retain*, is rather to compell, to reſtrain or conſtrain, and properly ſignifyeth *coercere*; as *David* called his ſon by *Abigail*, by a name from this Root *Chileab*, 2 *Sam.* 3 3. becauſe of his Mothers reſtraint of him from ſhedding bloed; whence alſo בֵּית כְּלָא a Priſon, 2 *Kings* 17. 4. To retain the ſoul in the body, is wont to be expreſſed in an other Phraſe in that Language, *Pſal.* 22. 29. but by *ſpirit* is here meant the Conſcience, as elſewhere often, *Pro.* 20. 27. & 18. 14. *Acts* 20. 22.

Doctr. There is not a man, no not the king, that hath a Coercive power over the Conſcience.

He cannot 1 Conſtrain to ſin forbiden of God, *Dan* 3. 13 to 18. nor reſtrain from Duty commanded of God, *Dan.* 6. 7, 10, 22. 2 Binde Conſcience in things indifferent; that is, lay ſuch a weight or burden upon a Commandment of his own, that it ſhall be a ſin to the Conſcience to neglect it. If mans Commandment could binde the Conſcience, then the Commandments of men would be the doctrines of Religion, againſt *Matth.* 15 9. 3 By outward Puniſhments compell a man to doe againſt his Conſcience; to wit, he cannot, that is, he ought not till Couſcience be convinced, and then it is ſelf-condemned.

Reaſ. 1 From the immediate ſubjection of Conſcience to God; For firſt there God only writeth his Law, *Rom.* 2. 15 Secondly, God only can diſcern, judge, and puniſh ſins againſt Conſcience: diſcern, *Jer* 17. 10. iudge and puniſh, *Job* 6. 4. *Luke* 12. 4, 5. *Jam.* 4, 12. hence ſubjection of the Conſcience to man is flat Idolatry,

Reaſ. 2 From the immediate ſpiritual Dominion of the Conſcience over the man, *Rom.* 14. 5, 14, 23. *Acts* 20. 22.

Uſe 1 To Reſolve a great Queſtion of Conſcience *Whether a King or Magiſtrate may compell men to profeſs and practiſe the Religion eſtabliſhed by law of his Countrey?*

Anſw. Firſt for falſe Religion, It is out of Queſtion; no he ſinneth in doing it, and the People in obeying it. 1 *Kin.* 15. 30.

Secondly for the true Religion, as to worſhip the true God the maker of Heaven and Earth, the Father Son and Holy Ghoſt, we anſwer in ſix Propoſitions.

Propoſ. 1. *David* and other Godly kings of Iſrael did not force conquered Pagan Nations to worſhip the God of Iſrael, whether they lived in their own Countrey, or dwelt in the

the Land of *Israel*. As in case an Heathen Proselyte came to joyne to the Church of *Israel*, it was requisite he should circumcise his males, *Exod.*12.48. but not required that his wife should be of like Religion with him, *Numb.* 12.1. The Law in *Ezra* 10. & *Neh.* 13. concerning an Israelite marrying a Pagan, and so *Malach.* 2.11. not an Heathen marrying a Pagan before his conversion. It is not therefore a solid answer which some doe give, that the Kings of *Israel* are no Precedents for Christian Kings, partly because they were Types of Christ, and because their Land was Typical and Sacramental. For what they did as Kings, Heathen Kings did the same lawfully. And the Land of *Israel* did not forbid Pagans to dwell in the Land, as the *Gibeonites*, and Captives.

Propos. 2. Neither did the good Kings of *Israel*, nor may Christian Kings compel any of their Subjects to the fellowship of the Church, to yeild up themselves to their Covenants Sacraments, and Censures, unlesse they were fit for it, and perswaded to it. This concerneth the second Commandement, as the former did the first, *Gen.*9.27. *Psal.* 110. 3. *Exod.*12.48. If he will eate the Passeover, then let him first circumcise his males: else he may forbeare both.

Propos. 3. It is not lawful for Magistrates to suffer to live, First, Blasphemers of the true God, whether Christians or Pagans within their power, *Dan.* 3.29, & 6,26. 1 *Kings* 20. 23,28,42. whether in the Land of *Israel* or out of it: yet *Ahab* no Type of Christ. Secondly, Israelites or Christians Apostate to Idolatry, *Deut.* 17.2, to 7. in respect of their Apostacy from the Covenant, verse 2. Thirdly, Witches, *Exod.*22.18. *Levit.*20.27. with 22.23. Fourthly, Seducers to Idolatry, *Deut.*13.1, to 5, 11. and to Heresie, *Matth.*15.15. 2 *Pet.*2.1,2,3. *Deut.*13.10. *Zach.*13.3?

Object. But is not this to punish a man for his conscience, and so to act contrary to the doctrine in hand?

Answ. It is not conscience that bindeth to these sins, but sinning against light of conscience. Blasphemers, Apostates, Witches, Hereticks are ἀυτοκατάκριτοι. *Titus* 3. 10,11. *Paul* hath tender respect of an ignorant weake conscience. 1 *Cor.* 8.7.10,11. not so of an hardened, 1 *Tim.*4.2. Such a conscience doth not extenuate, but aggravate sin, as being a punishment of sin against light and conscience.

Propos. 4. Magistrates may compel Church-Members to observe

obſerve Church orders, according to the word, and others not to diſturbe them; *Ezra* 7.26,27.

Propoſ. 5. Magiſtrates may compel all to heare the word of God, *Acts* 3.22,23. yet if men take exception at the calling, as being either too Romiſh, too neer to *Rome*, or too far from it, Let men be firſt convinced of the lawfulneſſe to heare the word of God from any, *Jer.* 28.1, to 6. 2 *Chron.* 35.21,22.

Propoſ. 6. No man can pretend conſcience for Atheiſme; for no Nation ſo barbarous, but is taken with conſcience of a God.

Uſe 2. To enquire, how then doe Miniſters and Churches binde conſcience, *Pſal.* 149. 6, to *Matth.* 16. 19, & 18, 18.

Anſw. Not by any Injunctions of their own, but by Miniſterial declaring the Commandements of God, and the holy Ghoſt ratifying the ſame from Chriſt.

Uſe 3. To refute the Popiſh and prelatical errour of humane lawes, binding conſcience.

Uſe 4. To allow power to Magiſtrates, where God alloweth it, *Matth.* 22.21. *Rom.* 13.7. Hence give them honour, elſe their power is violated and taken away, *Mark* 6. 4.5. The former Objection (page 176.) may be propounded and reſolved thus:

Object. If Blaſphemers, Idolaters, Seducers to Idolatry and Hereſie, be puniſhable even with death, then conſcience is ſubject to coerſive power.

Anſw. Conſcience is either Natural, *Rom.* 2.14. Weake, 1 *Cor.* 8.7. or Seared, through the juſt judgement of God blinding the minde and conſcience, and hardening the heart, thereby to puniſh ſin againſt conſcience, or at leaſt the not receiving of the truth with love, 1 *Tim.* 4.1,2. 2 *Theſſ.* 2.10,11. *Rom.* 1.28. Natural conſcience is not to be ſtrained according to propoſition 1, page 175. 2 *Tim.* 2.25,26. weak conſcience is not to be deſpiſed, *Rom.* 14.3. Seared conſcience doth not extenuate but encreaſe both ſin and puniſhment, *Iſai.* 44.20. 2 *Theſſ.* 2.11.12. *Rom.* 1.28,32. eſpecially after once or twice admonition, *Titus* 3.10.

Doctr. 2. It is neither in the power of the King, nor in the dexterity of the craft-maſters of wickedneſſe, to diſcharge a man of his warfare in the day of death, בעלי רשע are craft-maſters of wickedneſſe, *Pſal.* 49.6, to 16.

Reasons of the former, 1. From Gods determinate appointment of our ends, *Job* 14 5. *Acts* 17.26.

Reason 2. From the preciousnesse of a mans life and soul, greater then any man can give to God, *Psal.*49,7,8,9.

Reason 3. From the impotency of Princes to deliver and discharge themselves from the Warre and stroake of death, *Psal.*23.29.

Reason of the latter, From the wages and desert of sin, *Rom.*6.23.

Use 1. To teach us there is a warfare between a man and death, 1 *Cor.* 15.26,54. As appeareth, First, From the resemblance between death and warre, in the effects; in death (as in warre) we conflict, *de summa rerum* about all our chiefest worldly Comforts, Goods, Lands, Honours, Pleasures, Wife, Children, Liberty, Life. In Death (as in warre) greatest violence is offered to us, and we use against it all our strength, (*Job* 2.4.) 1. Of Nature, 2. Of Art, Diet, and Physick. Death (as warre) conquering, carrieth captive to the Prison of the grave, and many to Hell, if death be not overcome. Death feedeth on them, *Psal.*49.14. Secondly, From the causes of this warre, Our earnest desire to preserve our selves, *John* 21.18. 2 *Cor.*5.4. whence death to Philosophers was counted, τῶν φοβερῶν φοβερώτατον, as most contrary and destructive to nature. Againe sin which brought in Death (*Rom.*5.12.) addeth a venemous sting to it, 1 *Cor.*15.56. whence to a carnal heart, Gods wrath, Feare of hell, Satans outrage, Horrour of conscience; whence we are to learne, First, To prepare for this warfare: There is no avoyding it, Prophane confidence will not availe us, *Isai.* 28.14,15.

Meanes or preparations against death, 1. Death to sin, *Rom.*6.8,9. 2. Death to the world, *Gal.*6.14. 1 *Cor.*7.29,30, 31. 1 *Cor.* 15.30,31. 3. Faith in Christ, *Job* 13,15. 2 *Tim.*1, 12. *Psal.*49.1,2,5,15. 4. Walking with God, as *Henoch*, *Gen.* 5.24, with *Heb.* 11.5. *Henoches* priviledge is thus farre communicated to all such as walke with God that though they escape not death, yet the bitternesse of death, *Prov.*11.4,9, & 12,28. Such leave their souls to God with a quiet heart, their bodies to the grave with good report, and a blessed covenant behinde them to their posterity; thus death will be our advantage, *Phil.*1.21. Secondly, To abhorre all self-murder, as not from humane nature, but from Satan. For

even

even corrupt nature desireth to preserve it selfe.

Use 2. To teach us not to doe evil at Princes commands, nor to refuse to doe good, for feare of their displeasure. For they cannot deliver us from death: This is *Solomons* scope.

Use 3. To teach us to serve such a master, as to whom alone it belongeth to save from death, *Rev.* 1.18. *Psal.* 68. 20.

Eccles. 8. 9.

9. *All this I have seen, and applyed my selfe unto every worke that is done under the Sun: there is a time wherein one man ruleth over another to his owne hurt.*

COherence, see in verse 8. The words conteine a fourth refutation of the third Invention, mentioned verse 4. As who should say, where the word of the King is, there is power; but know withal, that where this power is alwayes obeyed, at all times submitted to, this power or rule (for it is the same word with that, verse 4.) will be hurtful and pernicious to him that obeyeth it; *There is a time when one ruleth over another for hurt to him.* And this he proveth by his own diligent and serious observation and testimony; *All this have I seen, and applyed my heart,* נתון צתי־לבי or in applying my heart to the consideration of all things done under the Sun.

Doctr. 1. A penitent and prudent soul, that casteth his eyes about him, and considereth all things that are done under the Sun, shall observe a time wherein that man that ruleth over another, ruleth over him for hurt to him לרע לו עת אשר שלט האדם באדם translated *One man*: better *The man*, whatsoever the man be; be it *Solomon*, he in his rule had a time wherein he set his people aworke to erect and adorne Idols Temples: And this was the rent and ruine of the ten Tribes, 1 *Kings* 11. 31, 33. (11 *Kings* 12.28, 29: with Chap. 14.15, 16.) their Apostacy and captivity. *Judah* also followed the way of *Israel* to their Apostacy and captivity also, 2 *Kings* 17.18, 19. So *David* before him, 2 *Sam.* 11.4, 5. 2 *Sam.* 24.1, 17. So *Asa*, 2 *Chron.* 16.10. So *Jehoshaphat*,

2 *Chron.*18.1, with 21, 3,6,8,10. So *Hezekiah*, 2 *Kings* 20.16, 17,18. So *Josiah*, 2 *Chron.*35.22.

Reason 1. From Gods good pleasure, to leave every childe of his at some time or other, to some spiritual desertion, 2 *Chron.*32.31. Wherein Gods counsel is: First, To make us feel our need of Christ, *Isai.*38.14. A soul oppressed cryeth out for an undertaker or surety. Secondly, To make us like unto Christ, *Luke* 22.53. yet with this difference, he being sifted, no chaffe or drosse was found in him, *John* 14.30. not so we, *Luke* 22.31,32. Thirdly, To make us know what is in our hearts, 2 *Chron.* 32.31. especially self-exacting, 2 *Chron.*32.25. *Psal.*30.6,7. and to heal it, 2 *Cor.*12.7. *Gen.*32. 25. Fourthly, To chasten the peoples sin, who might idolize their rulers, 2 *Sam.*24.1. *Lament.*4.20.

Reason 2. From the power of corrupt nature, which though subdued to grace, will sometimes breake the yoake, as *Esau* did *Jacobs* yoake. *Gen.*27. 40.

Use 1. To teach Magistrates an holy and humble jealousie over themselves, and watchfulnesse also over themselves, and one another. [The Application of this to our present Governour see in the Schedule annexed.]

Use 2. To teach the people not to swallow downe all the Commandements of their Rulers, least sometimes they should Rule you to evil. This is *Solomons* scope here, *Acts* 4.19. *Micah* 6.16. *Hos.*5.11.

Use 3. To provoke people to pray for their Magistrates, that Christ would keep them in that time of Tryal.

Eccles. 8. 10.

And so I saw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the City, where they had so done: this is also vanity.

THis verse doth depend upon the former, by way of prevention of an Objection, thus, If one rule over another to his hurt, the hurt will as wel redowne to him that ruleth, as to them that are ruled; wicked Rulers often come to an untimely end, yea want burial (*Eccles.* 3,6.) 1 *Kings* 14.11,

14.11. & 16.4. & 21.23,24. 2 *Kings* 9.33,34. And infamy follows them after death, 1 *Kings* 15. 30. Whereto *Solomon* answereth, & by his own experience confirmeth it, *It is not* alwaies so, I have seen a time wherein one ruleth over another to his hurt (that is, to the hurt of him that ruled [to wit, of the subject] not so of the Ruler:) And in so (doing) that as in Ruling wickedly to the hurt of others, I have *seen the wicked buried, who had come and gone from the place of the holy*: I have seen also the wicked *forgotten in the City wherein they have so done*, that is, had so wickedly ruled. *This is also vanity.* This encreaseth vanity amongst men, and aggravateth the vanity of the condition of the sonnes of men.

Doctr. 1. The place or seat of judgement is the place of the Holy one.

For he speaketh here of wicked Rulers, whom he describeth to have been conversant in the Judgement seat, in an Hebrew Phrase, they had come and gone from the place of the holy; Holy, in the singular number, that is, of the Holy one. The holy one is God, *Esay* 57.15. The place of the Holy one is, Heaven, *Esay* 66.1: The Temple, *Acts* 21, 28. The Throne, or Seat of judgement, *Psal.*82.1. The humble heart, *Esay* 57.15. The third is here meant. For he speaketh of Kings, *v.*4. and of them as wicked, v.9, 10.

Reason 1. From Gods Ordinance therof, *Rom.*13.1,2.

Reason 2. From his presence there, *Psal.*82.2. *Prov.*29.26. 2 *Chron.* 19.6.

Reason 3. From his ends there chiefly to be attended, 2 *Chron.* 19.6.

Use. To teach Magistrates to put off carnall Affections (as shoos were put off by *Moses*,) when we come to the Judgement seat, *Exod.* 3.5. The like was done by *Joshua*, *Josh.* 5.15.

Doctr. 2. When a wicked Ruler findeth a buriall, and the memory of his wicked Rule is buried with him, *It is a vanity.* Or himselfe findeth a Funerall, and his wicked Rule no memorable Obloquie.

When wicked Rulers come to an untimely end, and their Tyranny meeteth with just obloquie, it doth not a little availe, first, to the honour of God, *Exod.*14.17. & 15.1. Secondly, to the edification & warning of men. *Senacherib in Herodot.* So *Virgils Mezentius Discite Justitiam* For want of this

Bel-

Belshazzar was reproved, *Dan.*5. 20, *&c.* But yet it sometimes commeth to passe, they doe meet with buriall, and no infamy upon their Names, partly by the power of their successors, their children; and partly by a worse succeeding in their room.

Reason of the vanity of this, 1. It is an occasion of great growth of wickednesse, v. 11. For first, the Subjects comply with wicked Rulers, if they meet with no great calamity in their life or death. Secondly, other wicked Princes presume to doe the like upon their wicked example; Indempnity and impunity, v. 11.

Reason 2. It is a fruit of the curse brought upon the civill State, through the fall of our first parents. Otherwise all evil should befall evil ones, and all good good ones.

Reason 3. It is no advantage to wicked Princes, so buried, and so forgotten; for the lesse check they meet withall here, the more they shall meet withall hereafter, *Eccles.*5. 8.

Use 1. To teach us to give honour to God, and to take warning to our selves, when we see God calling Princes to account, *Psal.*76. 12. & 107. 40. *Job* 12. 21, &c.

Use 2. To teach Princes and Rulers, to rule in the feare of God righteously, 2 *Sam.*23. 3. So they may expect comely buriall, and honourable memoriall. 2 *Chron.*16. 14. & 24. 16. & 32. 33. & 35. 24. Not so others, 2 *Chron.*21. 19, &c. & 33. 20 *Jer.*22. 18, 19.

Use 3. To teach all men, even private men, to doe well in our generations; for if God recompence Princes, surely he will not spare meaner persons, *Prov.*10. 7. *Psal.*112. 6.

*Eccles.*8. v. 11.

Because sentence against an evil work is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe evill.

DOCT. 1. Sentence is not so soon executed, as past, against an evil work, *Zeph.*2. 2. When an evil work is done sentence passeth speedily, *Zach.* 5. 1, to 4, A flying Roll to imply swiftnesse, *Mal.*3. 5. *Gen.*4. 7. Sin lieth at the

doore

doore, as a Serjeant or Gaoler, to watch and keep, and dog him whereſoever he goeth. No ſinner but goeth up and down with his Keeper, *Pſalm* 37.13. & 9.16. 3 *Pet.*2.1,3.

The ſentence is paſſed ſpeedily, Firſt, in Gods counſell, *Micah* 2.3. *Jer.*18.11. Secondly, in the curſe of Gods law, *Gen.*2.17, *Gal.*3.10: Thirdly, in the conſcience of the ſinner oftentimes, 2 *Sam*,24.10. Like the ſentence written on the wall of the houſe, *Dan.*5.5. Fourthly, In the preparation of the cauſes to conviction and execution, to wit, in the cauſes, one linke draweth another. By *Davids* adultery with *Bathſheba*, a ſpirit of uncleanneſſe got into his houſe. Hence *Amnon* defileth *Famar*, ſhe was *Abſolons* ſiſter, and that draweth *Abſolon* to revenge; *Abſolons* beauty draweth on the King to pardon him; *Bathſhebas* father being *Eliam* (2 *Sam.*11.3.) and *Eliam* being the ſonne of *Ahitophel*, (2 *Sam.*23.34.) turned off *Ahitophel* from *David* to *Abſolon*, 2 *Sam.* 15.31. yet is not executed ſpeedily, *Gen.*6.3. *Numb.*14.33. 1 *Kings* 21.29.

Queſt. But why ſhould the Lord be pleaſed to delay execution, ſeeing many evils grow upon it: As firſt, It obſcureth Gods juſtice: The puniſhment of a ſin comming ſo long after, ſeemeth rather a calamity, then a juſt judgement of this or that ſin. Secondly, Gods providence is hence called into queſtion, *Pſal.* 73. 11, 12. *Mal.*2. 17. Thirdly, Among men, The good are diſcouraged, *Pſal.* 73.12,13,14. And the wicked are hardned, As in the Text.

To theſe Objections may be anſwered: Firſt, God can cleare his juſtice in his own time, and in his own way; by ſuitableneſſe of the judgement, *Judges* 1.7. and Remorſe of conſcience, *Gen.* 42. 21. Secondly, God will in every age cleare his providence by ſome remarkable judgement, *Pſalm* 5.16. *Pſalm* 58. 10, 11. Thirdly, Good men muſt judge of things by the word, not by preſent events, *Pſalm* 73. 17. If all men be hardned, it is that God aimed at, for their incorrigibleneſſe, *Eſay* 1.5. or for the wickedneſſe of their fathers *Hoſ.*4. 14.

Reaſon of delay: 1. Meet it is God ſhould ſhew his patience, as well as his juſtice, *Exod.* 34.6. *Pſalm* 145. 8. Slow to anger, good to all, eſpecially, having placed the government of the world in the hand of a Mediator, *Exod.* 33.2,3. Secondly, To lead on ſome to repentance, *Rom.*2. 4. 2 *Pet.*3.9,15. 1 *Tim.*1.16. Thirdly, to reward humiliation,

tion, though not sincere, 1 *Kings* 21. 29. 2 *Chron.* 12. 6,7. Fourthly, to give way to others to fulfil the measure of their sins, *Genes.* 15. 16. and so to make way for the treasuring up, and shewing forth his power and wrath, *Rom.* 2. 5. *Deut.* 32. 34, 35.

Doct. 2. The delay of punishment upon sin, filleth the heart of sinners to doe evil:

Filleth them, First with resolution to sin, *Jer.* 44. 16,17. and with boldnesse, *Esay* 3. 9. Secondly, with custom in sin, *Jer.* 13. 23. Thirdly, with skill in sin, *Jer.* 14. 22.

Reason 1. From the depraving of their judgements by this means; either to think, First, there is no God, *Psalm* 41. 1: or at least that he regardeth not things below. Secondly, that God is like themselves, *Psalm* 50. 21. Thirdly, That such and such evils are no sin.

Reason 2. From the depravation of our wils by impunity: Not to feare God, *Psalm* 55. 19.

Use 1. To take notice of the venomous corruption of our nature, that can suck such poyson out of such a sweet Attribute, as the patience of God.

Use 2. To beware of such an abuse.

Use 3. To exhort us to be more filled with forwardnesse to good, and hatred of evil; first, by the judgements of God against sin; secondly, by the mercies of God to the godly.

Use 4. To teach Courts and Churches, neither of them to be too slow in executing sentence against evil doers.

Eccleſ. 8. 12: 13.

12. *Though a ſinner doe evil an hundred times, and his daies be prolonged; yet ſurely I know that it ſhall be well with them that feare God, which feare before him.*

13. *But it ſhall not be well with the wicked, neither ſhall he prolong his daies which are as a ſhadow, becauſe he feareth not before God.*

IN the former verſe *Solomon* declared the abuſe which wicked men make of Gods patience, and of mans alſo; *Becauſe ſentence is not executed ſpeedily againſt an evil work, the heart of the ſonnes of men is fully ſet in them to doe evil.* In theſe words he giveth an Antidote againſt this abuſe, taken from his own knowledge and certain obſervation of the good eſtate of them that feare God; and the evil eſtate of the wicked:

The good eſtate of the godly he amplifieth, Firſt, by the Divers; Though a ſinner doe evil an hundred times, and his puniſhment be prolonged; yet it ſhall be wel with them that feare God. Secondly, By the contrary eſtate of the wicked, *It ſhall not be well with the wicked, neither ſhall he prolong his daies*; the brevity whereof is amplified by the ſimile of a ſhadow. Thirdly, by the cauſe of this their different eſtate, becauſe the one feared before the face of God; the other doth not feare before God. Fourthly, By an argument, from *Solomons* own teſtimony thereof; and that not out of conjecture, but out of his own certain knowledge.

Doctr. 1. Howſoever a wicked man may ſin oft, and eſcape long, yet a godly wiſe man may fully aſſure himſelfe and others, that it ſhall goe well with them that feare God; but neither well, nor long, with the wicked.

Sinne oft] the text ſaith an hundred times; a certain number of multitude, for an uncertain; מאריך לו is not, *and his daies be prolonged*; Daies is not in the ſentence: and that is denied in the next verſe, *He ſhall not prolong his daies.* But the meaning is, and a prolonging be to him, to wit, of execu-

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tion of ſentence, puniſhment be long delayed, and ſo he long eſcapeth.

Yet ſurely I know] And ſo a godly wiſe man may know, and aſſure himſelfe and others, *That it ſhall be well with them that feare God.*

Queſt. Why doth he not rather ſay, That it ſhall not be well with the wicked? that would make the oppoſition more direct.

Anſw. Firſt, becauſe many times the long continuance of the wicked in their ſinfull courſe with impunity is a puniſhment and hardſhip to the godly: *Sauls* raigne is *Davids* baniſhment; *Ahabs* raigne is *Micaiahs* impriſonment, 1 *Kings* 22.27. Secondly, becauſe the godly are apt to ſtumble at the ſight of the Impunity and proſperity of the wicked, compared with their own ſtraits, *Pſalm* 73. *Jer.* 12.1. and the godly muſt firſt have Cordials, before the wicked receive their Corraſives, *Matth.* 25.34,41. *Eſay* 3. 10,11. *Prov.* 11.31. *Pſalm* 55.23. *Job* 15.31,&c.

Queſt. How, or wherein doth it appeare, that notwithſtanding the long patience of God to wicked men, yet certainly it ſhall goe well with the godly; but neither wel nor long with the wicked?

Anſw. Firſt, in that it is a pledge of greater mercy reſerved for them that feare God, the more that God prolongeth his patience, and long ſufferance to wicked men, *Rom.* 9. 22,23. Secondly, in that this long patience of God to the wicked, is an evidence of greater wrath prepared and treaſured up for them, *Rom.* 2.4,5. Thirdly, In that there is a ſpeedy ſhortning of the rage of the wicked over the godly, *Pſalm* 125.3. Fourthly, In that the daies of the wicked are alwaies cut off ſuddenly, before the time, either of their expectation, or at leaſt of their preparation. *Amos* 8.9. *The Sun ſhall goe down at noon* implieth, partly a great change and immediate from heigh to depth, *Pſalm* 92.7. And partly a ſudden change, before the buſineſſe and the day be half finiſhed.

Reaſon. From the fear of God in the godly, and the want of the fear of God in the wicked. This Reaſon is expreſly given in the Text, *It ſhall be well with them that fear God, which fear before him*, V. 12. *It ſhall be evill with the wicked, becauſe he feareth not before God*, V. 13.

Before God] The Hebrew is, before the face of God; that

is,

is before, firſt his preſence in his Ordinances, *Pſalm* 105.14. Secondly, his preſence in his Providence, *Prov.*5.21. *Pſalm* 119.168. & 34.16.

Feare of God] Firſt, in holy reverence of his great and glorious Majeſty, and goodneſſe, *Jer.* 130.4. *Hoſ.*3.5. Secondly, in humble ſenſe of our great weakneſſe and unworthineſs, *Phil.*2.12,13. Thirdly, In awfull ſhunning to diſpleaſe him, *Prov.* 16. 6.

Uſe 1. To reſtrain us from quarrelling at Gods providence, becauſe it may ſometimes ſeem to goe worſe with Gods people, then with the wicked, *Jer.* 12.1. Say it confidently, and it ſhall goe well with the godly, *Pſalm* 73.1. Not ſo to the wicked.

Uſe 2. To take heed of abuſing Gods patience unto hardneſſe of heart in ſin.

Uſe 3. To ſupport the ſpirit of ſuch as feare God, in the midſt of the proſperity of the wicked, and in the midſt of your own afflictions.

Uſe 4. To teach us the feare of God, *Feare before his face*, his Ordinances, and his Providences. It is a certain preſage of good ſucceſſe, 2 *Chron.*20.3,12,15. & 11,12. It is an overcomming (or deniall) of our ſelves which elſe being wanting would enfeeble us, 1 *Sam.*2.9. *Judg.*7.2.

Eccleſ. 8. 14.15.

14. *There is a vanity which is done upon the Earth, that there be juſt men unto whom it happeneth according to the worke of the wicked: againe, there be wicked men, to whom it happeneth according to the worke of the righteous; I ſaid, that this alſo is vanity.*

15. *Then I commended mirth, becauſe a man hath no better thing under the Sun, then to eate, and to drinke, and to be merry: for that ſhall abide with him of his labour the dayes of his life, which God giveth him under the Sun.*

IN theſe Verſes, to the end of the twelfth verſe of the ninth Chapter, *Solomon* declareth and ſetteth forth another vanity

nity which he obſerved in the world, the promiſcuous ſucceſſes and events that befal good men and bad, chiefly by the miſ-government of Princes.

In this Fourth verſe he propoundeth one kinde of it, "That there be juſt men to whom it happeneth according "to the work of the wicked: and on the contrary there be "wicked men to whom it happeneth according to the "work of the righteous.

This promiſcuous event he amplifieth: Firſt, By the adjunct *vanity of it*, there is a vanity done upon the Earth, I ſaid this is alſo vanity, vanity uſhereth it in, and waiteth upon it after; verſe 14. both are vanity, both that the juſt finde, according to the work of the wicked; and that the wicked finde according to the work of the juſt. Secondly, By the effect it wrought in *Solomon*, which is the uſe he made of it, to commend mirth. And that he proveth; Firſt, By the equality of the goodneſſe hereof, the free and cheerful uſe of the good things of this life, being equal to any other courſe which a man can take in ſuch a caſe. Secondly, By the Permanency of this good with him as a ſauce to ſweeten all his labour in the dayes of his life which God giveth him, verſe 15. The coherence of theſe words with the former, is, that *Solomon* ſaw ſome wicked Rulers honourably buried, the puniſhment of ſome offenders prolonged, and thereby to outward view it might appeare that the eſtate of wicked men was better then the eſtate of the godly (ſave only that faith knoweth the contrary) verſe 10. to 13. He thereby taketh occaſion to obſerve and ſet forth this vanity more diſtinctly and fully, the promiſcuous eſtate and ſucceſſe of good and bad men in theſe, and in the following verſes. The promiſcuous events are of three ſorts: Firſt, That the good men fare as the evil ſhould fare, and that evil fare as good ſhould doe, *Text.* Secondly, That ſometimes both fare alike: If good men fare well, ſo doe the wicked; if the wicked fare evil, ſo doe the good: Chap. 9. 1,2, &c. to 10. Thirdly, That men of beſt ability and dexterity are diſappointed of their hopes and meanes, verſe 11,12.

Doctr. 1. It is a vanity to be obſerved upon the earth, that ſometimes it befalleth juſt men according to the worke of the wicked: and it ſometimes befalleth the wicked according to the work of the righteous, *Luke* 16.25. *Pſal.* 73. 12, 13, 14.

Reaſon

Reaſon 1. Through the wickedneſſe or weakneſſe of rulers in Commonwealth and Church, *Pſal.*12. 8. *Iſai.*59. 15. *Malach.*3.15. 2 *Sam.*16.3,4. *Ezek.* 13.22.

Reaſon 2. Through the wiſe Providence of God, Diſpenſing good things to the wicked, To lead them to repentance *Rom.* 2.4. Or elſe to harden them in impenitency, *Rom.*2. 5. Diſpenſing evil things to the righteous: Firſt, For chaſtiſement and mortification of ſin, 1 *Cor.*11.32. Secondly, For Tryal, *Dan.*11.35. *Iſai.*27.9. Thirdly, For our good at the latter end, *Deut.*8 16. *Heb.*5,8. *Job* 23. 10. All theſe three ends are co-incident.

Reaſons of vanity, there is a fourfold vanity in it: 1. Of uncomelineſſe, *Prov.*11.22, & 26,1,8.

Reaſon 2. Of unprofitableneſſe; The wicked make an ill uſe of it, *Pſal.*55.19. So doe the godly, *Pſal.* 73.13,14.

Reaſon 3. Vanity of uncertainty, *Acts* 20. 22. not knowing what ſhall befal me.

Reaſon 4. Of Confuſion, following the fall, and the condition of all earthly things after the fall, *Rom.* 8.20. Not that there is any vanity in Gods adminiſtrations of it ſelfe: All his acts are wiſdome and righteouſneſſe, but Firſt, In men it is a ſinful vanity, to wit, of unprofitableneſſe in the ſufferers, and of folly in the doers of it, *viz.* In ſuch as exalt the wicked, and diſcourage the good. Secondly, In other creatures, I meane in the diſpoſal of them in this manner, It is a penal vanity.

Uſe for the wicked, Not to account themſelves righteous though it happen to them according to the work of the righteous. Either thence learne to repent, *Rom.* 2.4. Or look for wrath upon wrath, verſe 5. This *Uſe* is gathered from the verſe before the Text, *Eccleſ.*8.13.

Uſe for godly men, To commend mirth to a godly heart, as here *Solomon* doth. Then I commended mirth or joy, verſe 15. That is, Firſt, A free uſe of the creatures, Meat, Drink, and the like, verſe 15. & Chap.9.7,8,9. Secondly, Contentment in a mans eſtate. Thirdly, Delight therein.

Reaſon 1. If it fare well with us, It is better with us then many other juſt men.

Reaſon 2. It abideth with us, or cleaveth to us of our labour, it is the reſult of our labour through mercy.

Reaſon 3. Joy is as Oyle to the wheeles, it ſtrengtheneth us to all the duties of our calling, or maketh them eaſie *Neh.*8.10.

Reaſon,

Reason 4. If it goe ill with us, yet we have conveniency, yea much more then we deserve, *Gen.* 32.10. *Lament.*3.20. and mourning for crosses doth more hurt then good, 2 *Cor.* 7.10.

Object. But ought not a man to be humbled under crosses?

Answ. 1. Yes, but when we have been humbled, then bear all cheerfully and thankfully, 1 *Sam.*1,7,18.2 *Sam.*12,20,to 24. 2 *Cor.* 12. 7,8,9. Abandon therefore sullennesse and discontentment under crosses. 2. To follow diligent labour in our calling. It is that whereto joy and mirth is joyned: the same word with that, *Gen.* 29.34. *Eccles.*5.12. 3. To Reckon our lives by dayes, as the wise man here doth, *Psal.* 90.12. *Gen.*47.9. It will help us, First, Not to promise our selves multitudes of yeares, *Psal.*39.5. Secondly, To prepare to give account for each day, *Psal.*90.12. Thirdly, To Improve and make use of present opportunity, *Heb.* 3.15. Fourthly, To forecast provision for the day, *Matth.*6.31. 4. To look at every day as a new gift of God, Text, verse 15.

Eccles. 8. 16. 17.

16. *When I applyed mine heart to know wisdome, and to see the businesse that is done upon the Earth: (for also there is that neither day nor night seeth sleep with his eyes.)*

17. *Then I beheld all the worke of God, that a man cannot finde out the worke that is done under the Sun, because though a man labour to seek it out, yea further, though a wise man thinke to know it, yet shall not be able to finde it.*

IN the two former verses *Solomon* observed it as a great vanity, the promiscuous event and estate that befel good men and bad, especially through the mis-government of Princes. In these two verses he observeth the like promiscuous event and estate of both good and bad, from the work and providence of God. Which various dispensation of all events alike to all sorts of men (good and bad) *Solo-*

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mon here ſetteth forth by the Adjunct thereof, his own ſerious meditation, and ſtudy, and enquiry after the reaſon of it, after the wiſdome and counſel of Gods proceeding in it; which ſtudy and meditation of his, he enlargeth and amplifieth in theſe verſes, and in the former part of the next Chapter. In theſe verſes by two Adjuncts, Firſt, By the reſtleſneſſe and aſſiduity of it, ſo as he found no reſt nor ſleep night nor day, to ſeek out this matter, verſe 16. Secondly, By the fruitleſneſſe of it, he could not finde what he ſought. Which he ſetteth forth by a double amplification, *à diverſis*; 1. Of labour in ſearching, though a man labour in ſeeking it out; 2. Of wiſdome, yea if a wiſe man thinke and purpoſe, and profeſſe to ſeek it, and to finde it out, and to know it, yet he ſhall not be able to attaine it, verſe 17.

Doct. 1. A man that ſhall apply his heart to ſearch and diſcerne the wiſdome of God in his work and dealing with the righteous and with the wicked, though himſelfe be wiſe, and his labour great to finde it out, yet his labour ſhall be fruitleſſe, and himſelfe reſtleſſe. He ſpeaketh here of the wiſdome of God in his work and dealing with the righteous and with the wicked (both alike) as appeareth by the verſe before, verſe 15. and the verſes following, Chap. 9. verſe 1.2,3. His labour ſhall be fruitleſſe, for he ſhall not finde out what he ſought for *verſe* 17. and himſelfe reſtleſſe as *Solomon* himſelfe confeſſeth (and he ſeemeth to ſpeake it of himſelfe) there is that neither day nor night ſeeth ſleep with his eyes, *Pſal.*73.16. *Jer.* 12. 1,2. *Habac.* 1.13,14,15. *Job* 9.10,11,12.

Reaſons why fruitleſſe: 1. From Gods concealment many times of the cauſes and reaſons of the afflictions of his people, eſpecially in the beginning of their troubles, till towards the end. *Job* was long before he ſaw the reaſon of Gods ſtrange hand upon himſelfe, *Job* 10. 2, to 7. And it is a great part of their affliction, that they cannot diſcerne the reaſon of Gods dealing with them. God concealeth his minde, till we have learned to preferre his wiſdome and will above our own, when *Job* ſtooped to this (*Job* 40. 2, to 5. with *Chap.*42.5,6,) then he not onely ſaw a gracious iſſue, but the cauſe of all his troubles, from Gods conference with Satan.

Reaſon 2. From the power of God to have brought to paſſe

passe any ends of his own and ours in dealing bountifully with the godly, and justly with the wicked, if it had pleased him. Though sanctified affliction be wholsome to the godly, yet God was able to have humbled and healed them without such outward crosses and afflictions. The spirit of grace could doe it effectually by the word. That God chooseth rather to doe it by afflictions, what man can finde the reason? Or if some reason might be rendred in regard of our fellowship with the first *Adam* in sin and vanity, and with the second *Adam* in afflictions, yet why might not God have chosen rather to afflict the godly in the inner man, then in the outward man? and why might not the wicked have undergone greater afflictions in this world?

Reason 3. From the free choyce which God maketh of some men (both of the good and of the bad) to deal well with some of both sorts, and to deal sharply with others of both sorts, *Job* 21.23,24,25.

Reasons why restlesse, 1. From the disproportion between the faculty and the object. The wisdome of God in these wayes of his providence is beyond our reach. And therefore as when the members of the body are reached and stretched beyond their compasse, it chaseth away all sleep and rest: so when the minde is set upon the rack by such transcendent meditations, it rendeth the soul with vexation and restlesse disquietnesse.

Reason 2. From the force of earnest intention of the minde in difficult and abstruse studies to waste and scatter those cool and moist vapours which rise from the stomack to cool the braine, and would stop the passage of the animal spirits to the senses, and so procure sleep. For the animal spirits of the braine being heated with agitation and study, doe also heat those vapours, and so attenuate and disperse, and spend them that they cannot stop the passage of the spirits to the senses and so sleep is chased away. This is a natural cause which is the more aggravated by the hand of God taking away natural rest from such as cannot rest satisfied in his will, unlesse they may be of his counsel, *Job* 33.13.

Use 1. To teach us to content our selves in seeking out by our own wisdom, the counsell of God in his dealing with our selves or others; but by faith and patience to wait for a good issue. Faith first seeth Gods hand in all, and sanctifieth

ſeth the name of his ſoveraignty; He is the Potter, we the clay. Wiſdom, *Job* 9.4. Righteouſneſs, *Jer.*12.1. Grace to his people, and faithfulneſſe, *Pſalm* 119.75. Secondly, ſtirreth up to prayer for a profitable uſe of all, *Pſalm* 143.10: Thirdly, humbles us under the mighty hand of God, 1 *Pet.*5.6. Fourthly, directeth us to the word for further counſell, *Pſalm* 73.17.

Uſe 2. To confine our evening meditations to matters within our compaſſe. Evening meditations ſhould rather be Devotionall then Scholaſticall. To beat our braines, will leave it without fruit or reſt.

Uſe 3. To acknowledge it (as *Solomon* here doth penitentially) as a vanity in our ſelves, that we have ſought to finde out Gods work and wiſdom by our own wiſdom.

Eccleſ. 9. v. 1, 2.

1. *For all this, I conſidered in my heart, even to declare all this, that the righteous and the wiſe, and their works are in the hand of God: no man knoweth either love or hatred, by all that is before them.*
2. *All things come alike to all: there is one event to the righteous and to the wicked: to the good, and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner: and he that ſweareth as he that feareth an oath.*

IN the two laſt verſes of the former Chapter *Solomon* ſet forth his ſerious inquiſition after the reaſon, and wiſdom, and counſel of God in ordering the like promiſcuous events to the righteous and to the wicked. And he ſets it forth by a twofold Adjunct: 1. The reſtleſneſs of himſelfe in it, He ſaw no ſleep with his eyes, *verſ.* 16. 2. The fruitleſneſs of it, He could not finde it, though a wiſe man and labouring to finde it, *Chap.*8. *verſe* 17.

In these two verses, he setteth forth the same inquisition by the effect it wrought in him; The giving of his heart to declare all this, to wit, that followeth, *viz.* to declare four observations, which he had found out touching this matter. First, That the righteous and the wise, and their workes are in the hand of God: *verse* 1. Secondly, That no man can know the love or hatred of God to themselves or others, by any outward events, *verse* 1. or by all that is before them before their eyes obvious to them. Thirdly, That all things come alike to all sorts of all; which he expresseth by a distribution of the subject, verse 2. To the righteous and to the wicked, To the good and to the uncleane, To him that sacrificeth and that sacrificeth not, To the good and to the sinner, To him that sweareth and to him that feareth an oath. Fourthly, That this is an evil among all things done under the Sun, *verse* 3.

Doctr. 1. That which a man giveth his heart to seek and to finde of all the wayes of God, so farre as he hath found it, he should also give his heart to declare it. *Solomon* told us in verse 16. of the former Chapter, he set his heart, with much labour to seek the reason, and wisdome and counsel of God, in the promiscuous events that befal the sons of men; that which he sought he found not: but what upon search he did finde, he here telleth us he set his heart upon it to declare it, *Job* 5.27. *Eccles.* 7.25, to 29.

Reason 1. From the end of all Gods works, whether of Creation or Providence: It is that they may be known; and that God may be known in them: *Psal.* 107.43. & 78. 4, to 7, & 111. 4. (no man can remember, what he knoweth not) *Joel* 1.3.

Reason 2. From the end of all our knowledge of God, which is (this for one of them) to tell it to others, *Eccles.* 12. 9. 1 *Cor.* 12.7. No light is to be put under a bushel, *Matth.* 5. 15. All knowledge is light; Talents not to be buried.

Use 1. To teach us not to be sparing this way; what we have searched and learned in any kinde of good knowledge, the more ready to be to communicate it, *Job* 5. 27, & 15, 17, 18.

Use 2. To teach us to enquire and search knowledge; younger persons from the more aged, to give them occasion to declare what they have searched out, *Job* 8. 8, 9, 10. *Prov.* 20. 5. A seasonable question is here a good bucket.

Doctr.

Doctr. 2. The righteous, the wise, and their workes are in the hand of God, verse 1. That is, First, He is the disposer of them after his own will: they are in his power and pleasure to order one way or other; so the phrase taken, *Gen.*16.6, & 31, 29. *Job* 1. 12, & 2, 6. Secondly, He receiveth the knowledge of them, and of the disposal of them to himselfe; so the phrase also taken, *Acts* 1.7. Both these meanings are here pertinent, *Psal.*31,15. *Jer.*10.23. *Prov.*20.24.

Reason. 1. From Gods absolute soveraignty over the creatures, *Jer.*18.6. As being the cause, First, The efficient, procreant, and conservant. Secondly, the final cause of them all, *Rom* 11.36.

Reason 2. From the precious esteem and regard which God hath of his righteous servants and their wayes, *Isai.*43.2,4. *Psal.* 1.6.

Reason 3. From the righteous mens recommendation of themselves and their wayes, into the hand of God, *Psal.* 37.5. 2 *Tim.*1.12. These also wisely consider and observe how God keepeth and guideth them, *Psal.*107.43.

Reason 4. From the wicked mans sleighting and despising his own way, *Prov.* 19.16. As he that regardeth not to choose his way, but goeth through thick and thin, he despiseth his way: So he that careth not whether his way be pure or filthy. These three last Reasons shew why the righteous and their wayes are more expresly said to be in the hand of God, then wicked men and their wayes be, though the wayes of the wicked are in Gods hand also. *Isai.* 45.1, & 10,5,6, & 37,29. *Psal.* 125.5.

Use 1. For comfort to the righteous, If we and our wayes be in the hand of God, where can they be safer? there let us rest. And therefore also in all estates to be the more Contentful, *Psal.*39.9. Thankful, *Job* 1.21. and Fruitful; and so to grow the more humbled in sinful failings, and the more enlarged in Faith on God in well doing. It might humble a good heart, that himselfe fell into any sin; but the more that God in displeasure gave him up to it, *Isai.*63.17. In well doing it is a comfort to have done well: but much greater that God helped us, 1 *Chron.*29.10,14.

Use 2. To instruct us to be wise as well as righteous in not trusting to our own power and will, for both are in Gods hand, *Prov.*3.5,6. *James* 4,13,14,15.

Use 3. To abate wicked men, whom God doth not vouch-

vouchsafe to carry in his hand, neither them, nor their works.

*Doctr.*3. No man can certainly discern the love or hatred of God to himselfe or others, by their outward events and estates.

No man knoweth] knowledge is *certi Axiomatis Judicium.* If no man knoweth, then no man certainly discerneth.

Love or hatred] to wit, of God; for of God he spake in the words next before: *the righteous, and the wise, and their works are in the hands of God.*

To himself or others] for if he discern not the love or hatred of God to himselfe, much lesse to others: And if he could discern it to himselfe, he might to others; and if to others, he might discern it to himselfe. For outward things are alike discernable in both.

By all that is before them] that is, by all things lying open to their outward senses, as prosperous, or adverse estates and events. *Matth.* 6.19,20. If a man might know the love of God to him by outward things, those outward things would be as treasure to him, which Christ denieth.

Reason 1. From the corruption and changeablenes of outward things, *Matth.* 6.19. and therefore they cannot be certain evidences of an unchangeable and uncorruptible estate.

Reason 2. From the like events and successe, and estates to all, *Eccles.*9.2. Good name to *Demetrius*, 3 *John* 12. as wel as to the false Prophets, *Luke* 6.26. Wealth to the rich Epicure, *Luke* 12.16. as wel as to *Abraham*, *Gen.*24.35. and to *Isaac*, *Gen.*26.12. Pleasure to the wicked, *Job* 21.11,12. as wel as to the godly, *Eccles.*2.10. Health and strength to Epicures, *Psal.*73.4. as wel as to *Caleb*, *Josh.*14.11. Beauty to *Absolom* and such, 2 *Sam.*14.25. *Prov.* 11.22. as wel as to *Sarah*, *Rebecca*, and *Rachel*. Long life to *Ismael*, *Gen.*25.17. as wel as to *Isaac*, *Gen.*35.28. Learning & wisdom to the Ægyptians, *Acts* 7.22. as wel as to *Moses* & *Daniel*, *Acts* 7.22. *Dan.*1.17. Crosses to Bastards, *Psalm* 78.33. as wel as to sonnes, *Psalm* 73.14: *Hebr.*12.8. Sickness to the disobedient, *Deut.*28:59,60. as wel as to *David*, *Psalm* 41.8. Poverty to *Jobs* scorners, *Job* 30.2. as wel as to *Lazarus*, *Luke* 16.20. Sudden death to the disobedient, *Psalm* 55.23. *Prov.* 29.1. as wel as to *Jeroboams* good sonne, 1 *Kings* 14.12, 13. Violent death. *Jonathan* died in the field, and by the hand of the uncircumcised,

ſed; as well as *Saul*, 1 *Sam.* 31, 1, 2.

Reaſon 3. From the curſe and vanity that lyeth upon all the creatures by the fall, *Gen.* 3. 17. It is a bondage to the creature to miniſter to the wicked, not to miniſter to the godly. *Rom.* 8. 20, 21. This is the reaſon of the former Reaſon.

Object. Did not *Cain* know Gods acceptance of *Abel* above himſelfe by an outward ſigne of fire from heaven, or the like? *Gen.*4.4,5.

Anſw. That was a miraculous event, as was alſo the fire that fell upon *Eliahs* Sacrifice, 1 *Kings* 18.38. But *Salomon* ſpeaketh of ordinary common events.

*Object.*2. But is there not great difference of a godly mans bearing the events and eſtates that befall him, and a wicked mans bearing his?

Anſw. Yes: But *Salomon* ſpeaketh not of outward fruits, but outward events.

*Object.*3. Pſalm 41.11.

Anſw. *David* knew not the favour of God from the outward deliverance, but from the grace of God ſecretly revealed in it. So any benefits ſprinkled with the blood of Chriſt, may hold forth everlaſting mercies, *Pſalm* 136.23, 24, 25.

Uſe 1. Againſt Papiſts: Firſt, then outward proſperity is no certain ſign of the Church; though *Bellarmin* make it his fifteenth note *De Notis Eccleſiæ, l.* 4, *c.* 18. Secondly, who abuſe this place from the corrupt vulgar Latin Tranſlation, to undermine and deſtroy the aſſurance of faith of the love of God to a faithful ſoule, againſt evident Scripture, 1 *John* 3.14,&c. 1 *Cor.*2.12. *Rom.*8.16. 2 *Pet.*1.10. It is a whoriſh Church that bringeth not up her children to know their father.

Uſe 2. To teach us to judge wiſely of the chaſtiſements of the godly; not to miſconſtrue Gods meaning in them to our ſelves, or others lying under them, *Pſalm* 41. ·, 2,3. This miſ-judging was the ſinne of *Jobs* friends, for which Gods wrath was kindled, *Job* 42. 7.

Uſe 3. To warn wicked men neither to bleſſe themſelves in their proſperity, as if that were a ſigne of Gods favour, *Zach.* 11. 5. Nor in their adverſity to promiſe to themſelves impunity in another world, becauſe they have their puniſhment in this world.

Uſe

Use 4. To exhort to look at things within us, and from us, for the knowledge of Gods love to us; Within us, 1. The testimony of the spirit, *Rom.* 8.16. 1 *John* 3.24. 2 The gifts of the spirit accompanying salvation, *Acts* 16.30.31. 1 *John* 14, 18, 19. From us, our election of God to be our God, *Psalm* 73.25.

Doctr. 4. All the sonnes of men are ranked into two sorts, Righteous or wicked, good men or sinners, clean or unclean, *Mal.* 3.18. 1 *John* 5.19.

Reason 1. From Gods eternal purpose to make all the vessels of the house of the world either to honour or dishonour, *Rom.* 9.21.

Reason 2. From the different original root of all men, either flesh or spirit, *John* 3. 6.

Reason 3. From the two different waies that all men take, *Matth.* 7.13,14. 1 *John* 3.7,8.

Reason 4. From the largenesse of the two covenants, dividing all men between them, *Gal.* 3. 10. & 4.24,&c. *Rom.* 6. 14,&c. & 8.1,5.

Reason 5. From the integrity of the whole man, required in Gods service: which being wanting, men serve the divel, *Matth.* 6.24 *Acts* 26. 18. *Colos.* 1. 13.

Use 1. Against purgatory; for presuppose the truth of the doctrine, and there be but two places for these two sorts, to be bestowed in after this life, *Matth.* 25.32, &c.

Use 2. To try what our estate is; every one of us belongeth either to one of these sorts, or to the other.

Marks of difference (besides the former difference mentioned in the reasons) 1. What people doe we belong to? to such we are gathered after death, *Numb.* 20.24. *Gen.* 25. 17. 2. Where is all a mans delight, *Psalm* 16.3. *Psalm* 26. 5. & 139. 21, 22. and communion, *Psal.* 120.5. thither shall he be gathered after death, and not with the contrary, *Psalm* 26.9. If we delight in men for righteousnes sake, then the more righteous they be, the more we delight in them, *Psal.* 16.3.

Doctr. 5, All the righteous in the world are also good and clean, offering Sacrifices, and feating Oaths. And all the wicked are also unclean, sinners, negligent Sacrificers, and fearlesse swearers.

Good] as first, filled with good Treasure, *Matth.* 12. 35. Secondly, bringeth forth good fruit, *Matth.* 7, 18. and so fitted for good uses, 2 *Tim.* 2.21, Not so the wicked, *Matth.* 12. 36. *Tit.* 1. 16.

Clean

Clean, Firſt, by imputation of the righteouſneſſe of Chriſt, *Ezek.* 36.25. Secondly, by ſanctification of the ſpirit, *Eſay* 43.3. *Pſalm* 73.1. The wicked are neither *Matth.* 7.23. The ſinner erreth firſt, from the rule or way, *Pſalm* 14.3, Secondly, from the mark or end, *Prov.* 16.25.

Sacrificing, as firſt, obſerving Gods ſtatute-worſhip, *Pſalm* 119.5. Secondly, ſetting their hearts and delight, and coſt upon it, 1 *Chron.* 29.3. & 21.24. *Gen.* 4.4.

This the wicked either neglect altogether, 2 *Chron.* 15.3. *Pſalm* 119.155. Or perform perfunctorily, *Malac.* 1.7, &c

The Righteous fear an oath, firſt, As not daring to take it in vain. Secondly, as obſerving it religiouſly, when taken *Joſh.* 9.19. 2 *Sam.* 9.1. Not ſo the wicked, *Hoſ.* 4.2. *Jer.* 23.10. *Ezek.* 17.18, 19.

Uſe. For triall of our eſtates, whether we be righteous or wicked by theſe fruits.

Eccleſ. 9. 3, to 6.

This is an evil among all things that are done under the Sun, that there is one event unto all; yea, alſo the heart of the ſons of men is full of evil, and madneſſe is in their heart while they live, and after that they goe to the dead.

4. *For to him that is joyned to all the living, there is hope: for a living dog is better then a dead lyon.*
5. *For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten.*
6. *Alſo their love, and their hatred, and their envy is now periſhed, neither have they any more a portion for ever in any thing that is done under the Sun.*

THe forth thing that *Solomon* obſerved, and thought it meet to declare from the promiſcuous events of all alike unto all, is the evil of it, eſpecially the evil effect of it in the hearts of the ſons of men. Coherence ſee in v.1,2.

Doct. Amongſt all the evils that are done under the Sun, this

this equality of events to all sorts of men alike, It filleth the hearts of men with evil and madnesse, all their life time, even to their death, v. 3. As who should say, this maketh them live an ill life, and die an illdeath: yea live madly, and die madly. *Moses* and *Aaron* were as wel excluded from *Canaan*, as the unbelieving and murmuring Israelites. *Josua* was as wel slain by an Arrow in battel against his enemies, as *Ahab*; *Nebuchadnezzar* is said to have lived forty yeers in a victorious raigne, as well as *David*. See many more such like instances in *verse* 1. *Doct.* 3.

This is an evil, first, Afflictive, both to good men, *Psalm* 73.21. and to evil men, *Psalm* 112.10. Secondly, Corruptive; it filleth the hearts of men with first, Evil of wickednesse or sin; secondly, Madnesse, v. 3.

First, evil of sin. The ground of this evil imagination springeth occasionally from these promiscuous events, as conceiving they flow from the not guidance of them by providence. 1. Evil imaginations in particular, that the basest life here is better then the best life hereafter: confirmed by a Proverb, *A living Dog is better then a dead Lyon*, v. 4. And this they hold forth in four instances: First, in stay and provision of supply; The living have something to trust unto; see the Hebrew, v. 4. The dead have neither friends, nor money, nor strength, &c. Secondly, In knowledge even of some future things: The living know that they shall die, the dead know nothing at all, v. 5. Thirdly, In rewards; The dead have no more a reward, no not so much as a memorial of their good deeds, whilst they lived, v. 5. But the living meet with some reward here, *Eccles.* 4.9. *Hest.* 6. 3, 10. *Ezek.* 29.19. Fourthly, In the enjoyment of the objects of their affections, v. 6. their love and their hatred, and envy is now perished, *viz.* They have neither affections nor objects of them left; nor any portion in things here below: beyond which they look not, v. 6. Hence the most famous of the Heathens have preferred the meanest life on earth, above all the hopes they had of another world. *Homer* reporteth of his *Achilles*, He had rather be a servant to a poor Countrey clown here, then to be a King to all the soules departed. So *Mecænas* in *Seneca* had rather live in many diseases then dye. It is another evil imagination, to think God like wicked men, (to wit, in liking wel of them) *Psalm* 50.21. 2 Evil Resolutions, *Eccles.* 8. 11. 1 *Cor.* 15.32.

Isay

*Iſai.*56.12. 3. Evil ſpeeches and practiſes, *Iſai.* 10.11. *Job* 3.1.&c. Mens hearts are alſo ſaid to be filled with madneſſe as well as with wickedneſſe, by occaſion of like events to all, in that they break forth, First, To outragious violence in ſin, *Pſal.*73.5,6. Secondly, To fooliſh vain-glorious boaſting in ſin. The Hebrew word commeth of a root that ſignifieth to praiſe or glory, *Iſai.* 3,9. And filled they be with wickedneſſe and madneſſe from this occaſion all their life time, even to death, *Job* 21.13. *Pſal.* 55.19.

Uſe 1. To ſhew a great difference between the righteous and the wicked: The hope of the wicked is only in this life, verſe 4. *Job* 8. 13,14. But the righteous hath his chiefe hope and truſt in another, 1 *Cor.*15.19. *Prov.*14.32. The wicked had rather live a dogs life here, then hazard his eſtate in another world. If he haſten his death, it is through Satans efficiency; the righteous longeth for diſſolution, *Phil.* 1.23. The wicked knoweth little of any future thing, but that he ſhall dye, *verſe* 5. The godly knoweth that when he dyeth, he ſhall ſee God, ſhall be like him, &c. *Job* 19, 25, 26, 27. 1 *John* 3 2. The wicked ſhall have reward in everlaſting fire, *Pſal.* 9. 17. but at beſt themſelves look for none. The godly ſhall have a reward in eternal glory, *Iſai.* 49. 4. The wicked ſhall never exerciſe their love any more after this life, nor ſhall ever meet with any thing lovely, *verſe* 6. Though they ſhall not employ their hatred or envy about earthly things here, yet they ſhall both hate God, and envy the happineſſe of his Saints: But the righteous ſhall abound in love to God, and in Gods love to them, *Pſal.*16.11. We ſhall abound alſo in mutual love to all the Saints and Angels; the greateſt ſtrangers there will love us better then our beſt friends here, *Pſal.* 17.15. Our hatred will not be wanting againſt Satan and wicked perſecutors, *Rev.*6.10. Our zeal alſo ſhall then abound, (that which is here tranſlated envy, ſignifieth alſo Zeal, *Iſai.*37.32.) The wicked have no portion but in this life, *Pſal.* 17.14. The portion of our inheritance is after this life. 1 *Pet.*1.4,5.

Uſe 2. Not to miſconſtrue Gods dealings with our ſelves or others: It is a root of Atheiſme, and will make us worſe then the devils: For they believe there is a God, and tremble, *James* 2.19.

Uſe 3. To teach us not to reſt in a carnal condition, it leaveth us without knowledge, without reward, and without portion.

Eccleſ.

Eccles. 9. 7, to 10.

7. *Goe thy way eat thy bread with joy, and drinke thy wine with a merry heart; for God now accepteth thy workes.*
8. *Let thy garments be alwayes white, and let thy head lacke no ointment.*
9. *Live joyfully with the wife whom thou loveſt all the dayes of the life of thy vanity, which he hath given thee under the Sun, all the dayes of thy vanity: for that is thy portion in this life, and in thy labour which thou takeſt under the Sun.*
10. *Whatſoever thy hand findeth to doe, doe it with thy might: for there is no worke, nor device, nor knowledge, nor wiſdome in the grave whither thou goeſt.*

SOlomon having in the former verſes declared four obſervations which he gathered from Gods diſpenſing like events to all: He now giveth ſome practical directions from the ſame ground: Firſt, That a man ſhould take all the good which the providence of God putteth into his hand, *verſe* 7. 8, 9. Secondly, That he ſhould doe all the good which God putteth into his hand to doe, *verſe* 10.

1. The good which he directeth a man to take, is in the enjoyment of the comfortable uſe of all the bleſſings which God giveth him in this life. Which bleſſings are chiefly five: Firſt, Meat or Bread, It to be eaten with joy, *verſe* 7. Secondly, Wine, It to be drunken with a cheerful heart, *verſe* 7. Thirdly, Garments, and they to be alwayes white. Fourthly, Oyntments, and they not to be lacking to the head, *verſe* 8. Fifthly, The wife beloved, and ſhe to be joyfully lived withall, all the dayes of thy vanity, *verſe* 9.

Reaſon 1. From Gods acceptance of our worke, *verſe* 7.

Reaſon 2. From the portion allotted to us of God, *verſe* 9. eſpecially in the joyful fellowſhip of his wife.

2. The good that we are any way able to doe, he exhorteth

teth to doe, by a Reaſon from the vacancy and ceſſation of all employment and buſineſſe of minde, and hand in the grave; and the grave deſcribed by our Adjunct, Act, or walking to it, *verſe* 10. *Solomon* here ſpeaketh not in the perſon of an Epicure, but in the name of the holy Ghoſt.

Reaſon 1. From the like ſpeeches in the like ſenſe ſpoken often before in his own perſon, *Chap.*2.24, & 3,12,13,22, & 5,18,19, & 8,15.

Reaſon 2. Epicures are not wont to ſpeake ſo Religiouſly, Firſt, Of life as vanity; which *Solomon* here doth feelingly, *verſe* 9. Secondly, Of the dayes of our life as Gods gift, *verſe* 9. Thirdly, Of the courſe of our life, as a journey to the grave, *verſe* 10. Fourthly, Of our love to our wives, and fellowſhip with them conſtantly, avoyding ſtrange luſts, *verſe* 9.

Obiect. But garments alwayes white, and wife alwayes joyed in it, ſeemeth to deny faſts at any time.

Anſw. *Solomon* ſpeaketh not of extraordinary times, and duties, but of ordinary courſe.

Doctr. 1. The uncertainty of outward events calleth all men to take all the good, and to doe all the good that God putteth into their hand all the dayes of their life. Of the former part now. *Eccleſ.* 3. 12, 13, 22. & 5,18,19. *Acts* 2.46. & 14,17. [*in minore*] yet it holdeth in heathens alſo, *Pſal.* 104. 15. The Jewes in cheerfulneſſe uſed white garments, *Luke* 16.19. *Prov.*5.19. for joyful love of wife. Times of humiliation are not ordinary, ſo alſo times of Apoſtacy are excepted, *Hoſ.* 9.1.

Reaſons of the former part of the *Doctrine*, 1. From the contrary walking of wicked men, fretting and vexing themſelves with the promiſcuous diſpenſation of outward events, and filling their hearts with wickedneſſe and madneſſe, upon that occaſion, *verſe* 3. to 6.

Reaſon 2. From Gods acceptance of our worke herein. It is acceptable to God, that we ſhould uſe cheerfully what God giveth freely and cheerfully, *Pſal.*145.16, *Deut.* 26.14. for Firſt, It is an improvement and uſe of the creature to that end God gave them, *Pſal.*104.15, And ſo a fulfilling of one part of the third Commandement. Secondly, The contrary is a wearineſſe to God, not to accept and uſe the gifts he offereth, *Iſai.* 7.10, to 13. In which reſpects not only godly men, but all men are bound to cheerful accep-

tance

tance of Gods goodneſſe, without ſadneſſe and mourning.

Reaſon 3. From the portion which God giveth us in this life for our outward man (as his grace for the inner man) 2 *Cor.*12.9. Firſt, it is Gods gift, and admeaſurment, *Eccleſ.* 5.18. His talents are to be employed. Secondly, It is our ſubſtance, ſupplying our wants and loſſes, *Acts* 20.24. He is a poor man in the midſt of abundance, that wanteth this, *Eccleſ.*5.19,20. Thirdly, it is that by occupying of which we encreaſe our eſtates, *Neh.*9.15. In ſpeciall manner, this to be a mans portion, is attributed to a mans joyfull life with his wife, v.9. As who ſhould ſay: The beſt portion a man can have with a wife, is a joyfull life with her all his daies; as if he had no portion without this, whatſoever wealth, or friends, or beauty, or parts, he had with her; without this joyfulneſſe with her, it were no portion at all, *Prov.*5.18. It is a portion, firſt, as given of God, *Eccleſ.* 9. 19. [*Prov.*19.14.] Secondly, for a ſtay and ſupport of his life, *Gen.*2.18. Thirdly, to imploy for his further advantage, *Prov.*31.11,12.

Reaſon 4. From the wearifome vanity of this life, without making uſe of the comforts of it, v.9. *Pſalm* 78.33. Vanity firſt of brevity, *Pſalm* 39.5, Secondly, of vanity or emptineſſe, *Pſalm* 39.6. *Eſay* 55.2. Thirdly, of diſappointment or fruſtration, *Eſay* 49.4. Fourthly, Corruption, *Rom.*8.20,21.

Reaſon 5. From the neceſſary ſupport of a man in his labours, v.9. This comfortable uſe of the creatures, is as Oyle to the wheeles, *Neh.*8,10.

Reaſon 6. From the gift of every day of our life to us from Gods hand, v.9. *Job* 14.5, *Pſalm* 31.15. *Acts* 17.26. Therefore every day ſome refreſhing.

Uſe 1. To teach the children of God to take *Solomons* counſel here; for to them it is chiefly given, whoſe work God accepteth; In ſeeking reconcilement with God, and fellowſhip in his Chriſt and Kingdom, *Matth.*6.33. 1 *Tim.*4. 3. *Tit.*1.15. *Hoſ.*9,1.

Rules to doe it ſafely: Obſerve, Firſt, two Rules of piety: Prayer before, 1 *Tim* 4.4,5. and Thankſgiving after, *Deut.*8. 10. Secondly, a Rule of juſtice; thine own, not the bread of Idleneſs, Oppreſſion, Deceit, *Prov.*31.27. & 4.17.& 20.17. 2 *Kings* 4.7. Thirdly, a Rule of ſobriety, Luke 21.34. Fourthly, a Rule of wiſdom, 1. Regarding the end of meat

and

nd drink, which is ſtrength and chearfulneſſe, *Eccleſ.* 10. 17. Of Apparrel, is beſide, 1 Neceſſiy. 2 Comlineſs. 3 Adorning the inner man of the heart, 1 *Pet.*3.3,4. 2 Regarding future times and poſterity, *Prov.* 21. 20. 3 In frugality, ſaving remnants, *John* 6.12. Fifthly, a Rule of charity and mercy, in miniſtring part to others that want neceſſaries, *Neh.* 8.10.

Uſe 2. To ſtir up Chriſtian yoke-fellows eſpecially to this duty. *Means.* Firſt, uprightneſſe of heart, *Job* 20.5. Secondly, care of mutual pleaſing, 1 *Cor.*7.33,34.

Uſe 3. To take heed of grieving Gods ſpirit, which taketh ſuch care for our refreſhing, *Epheſ* 4.30.

Uſe 4. To ſtir up to a Chriſtian ſtate and courſe; It is not a way of melancholy, but ſeaſonable chearfulneſs.

Uſe 5. To teach us to look at this life as vanity, and all the daies of it; and therefore to lay up an enduring ſubſtance, in the life to come, *Hebr.* 10.34. and patiently to bear many diſappointments in this life.

Uſe 6. To look at every day as a gift from God, *Lam.*3.23; and therefore to employ it to his advantage.

*Eccleſ.*9. v.10.

10. *Whatſoever thy hand findeth to do, do it with thy might; for there is no worke nor device nor knowledge, nor wiſdom in the grave whither thou goeſt.*

THe Doctrine from this and the three former verſes was this: That the uncertainty of outward events calleth all men to take all the good, aud to doe all the good that God putteth into their hands, all the daies of our life. Of the former part, to wit, of taking all the good, hath been ſpoken in the three former verſes: It remains now to ſpeak of doing all the good that God putteth into our hands all the daies of our life.

Whatſoever thy hand findeth to doe, implieth three things: Firſt, that which falleth within our Calling or Commiſſion, or Authority, as *Gen.*16.6. Unlawful things, or things lawfull, but out of our Calling are not to be done though they be in our hand, *Micah* 2.1. Secondly, that which falleth within the compaſſe of our power and ability, as the phraſe

is

is used, *Gen.*31.29. Otherwise, though it be in our calling, yet having power, we may omit it, 2 *Sam.*3.39: Thirdly, that which God giveth us opportunity and occasion to doe, as the phrase is used, 1 *Sam.*10.7. *Gal.*6.10. *Eccles.*11,2,6.

Reason 1. From the vacancy and cessation of all business in the grave whether thou goest; as in the Text.

No work] no performance, or accomplishment of any business. *No device*] The Hebrew word signifieth two things: First,a device or cuming engine, 2 *Chron.*26.15. Secondly, an account, as *Eccles.*7.27. Both here meant: In the grave there is no ability or opportunity, either to devise or invent any good; Or, to make up,or cast up any accounts.

Nor knowledge] to understand truth or falshood, good or evil. *Nor wisdom*, to consider of any good ends, or of any good means leading thereto.

Reason 2. From the love which we owe to God, and the measure of it, which is with all our might, *Deut.* 6.5.

Reason 3. From our stewardship, and Gods Lordship of that which God putteth into our hands. The work is the Lords as our soveraign master, 1 *Cor.* 16.10. Church work. *Jer.*48.10. Warlike execution, 1 *Sam.*14.45. wrought with God, *Col.*3.23,24. Servants work; we are but Factors for him. There is an heavy curse upon negligence in his work, *Jer.* 48.10.

Use 1. To reprove, first, inordinate walking without a calling, when the hand findeth nothing to doe, *Matth.*20. 6. Secondly, negligence in a calling, where the hand putteth not forth his might, *Prov.*10. 4.

Use 2. To exhort all men to a conscionable faithfulnesse and diligence in all the worke your hand findeth to doe. The three reasons in the Text are as so many motives: Besides, First, Satan besturreth himselfe busily, and setteth all his instruments aworke to choake the worke of reformation, with store of tares. Secondly, The more improvement of our talents here, the greater will our reward be in heaven, *Luke* 19.16,17,18,19. yea, it will ashame us to receive such a plenteous recompence of reward for so small service. There will be rest enough in the grave, *Isai.* 57.2. And recompence enough in heaven, 1 *Cor.*15. 58. Thirdly, The hands of our fellow-labourers faint in *England*, what through multitude of variety of worke, and what through mists and fogs of temptations about them, *Neh*,4.10.

Use

Uſe 3. To teach men to finiſh and perfect their accounts with God and man here; for there is no perfecting accounts in the grave, *Luke* 16.2.

Uſe 4. To look at the whole courſe of our lives as a journey to the grave, whether we goe to worke, or to meat, or to Sea, or to Church, or to Law, or to Field; to the grave we are going. Which is a matter, Firſt, Of Admonition to carnal perſons to haſten ſpiritual preparation. Secondly, Of conſolation to the godly, and warning alſo againſt ſecurity, *Rom.* 13.11.

Eccleſ. 9. 11.

11. *I returned and ſaw under the Sun, that the race is not to the ſwift, nor battell to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill; but time and chance happeneth to them all.*

IN the former Chapter *Solomon* had obſerved this vanity, that it often befalleth the righteous according to the worke of the wicked, and to the wicked according to the worke of the righteous, *verſe* 14. This vanity *Solomon* hath amplified in the latter end of the former Chapter, and in the former part of this Chapter by ſundry arguments. Amongſt other arguments he amplified it with this obſervation, that all events fall alike to all, to the good, and to the evil, cleane and uncleane, holy and prophane. And leaſt it ſhould be ſaid that godlineſſe or holineſſe and uncleanneſſe make no great difference in mens actions, but as *Rabſhakeh* ſaid, wiſdome and ſtrength are for the warre, (*Iſai.* 36.5.) ſo events fall out, as wiſdome and ſtrength, ſwiftneſſe (or ſpeed) skill (or knowledge) doe direct them, *Solomon* here denyeth that, and telleth us it is not in the power of the likelyeſt meanes to attaine their ends, or to effect their worke. And this he ſheweth us in five inſtances. 1. The Race is not to the ſwift. 2. The Battel is not to the ſtrong. 3. Bread is not to the wiſe. 4. Riches are not to men of underſtanding. 5. Favour (either of Princes or people) is not to men of knowledge. And beſides he proveth

veth it, First, By a reason or cause thereof in God, taken from the over-ruling power of the higher cause or Agent, Gods disposing of time and chance; for saith he, Time, or Chance, or Occurrence commeth to all these. The word translated Chance, here, is translated Occurrent (or occurrence) 1 *Kings* 5. 8,4. Secondly, By a reason or cause in man, his ignorance of his time: which is amplified by the calamity or misery following it, *verse* 12.

Doctr. 1. Men of the best abilities and sufficiencies for any worke, doe often meet with the like events and disappointments, as they doe that want them. Swiftest men and horses are ablest, and most sufficient and most fit for the Race: yet the Race is not to the swift; why then it is to them that want swiftnesse; it is to the slow. The strong are best able to win the Battel, yet the Battel is not to them; why then it is to the weake: men of wisdome are most like to cast about for meanes of subsistance for bread: *Prov.* 21.20. yet bread is not to the wise: and then it is to simple people. Men of understanding are most likely to attaine riches; yet riches is not to them, but to shallower heads. Men of knowledge are most likely to win favour from high and low: yet favour is not to men of knowledge, but to ignorant men, *Psal.* 33. 16,17. *Amos* 2. 14,15,16. 1 *Sam.* 17.50. 2 *Cor.* 11.27.

Reason 1. Because chance (or occurrence) commeth to all these, that is, some occurrence which Gods providence casteth in by the way, that disappointeth all the most likely meanes and abilities. As the stone that was cast out of *Davids* sling, chanced by Gods providence to fall and to sinke into *Goliahs* forehead, 1 *Sam.* 17.49.

Reasons why God doth cast in such Occurrences. 1. From his own Soveraign prerogative, in disposing of all events, and effecting all workes, *Ephes.* 4. 11. To make a thing be, is the act and name of *Jehovah*, which he will not communicate to the creature, *Isai.* 42.8. *Lament.* 3. 37. Hence in a mans own strength no man prevaileth, 1 *Sam.* 2.9.

Reason 2. From the creatures abuse of his talents; First, Either by confidence in them without God, *Isai.* 10.12, to 29. *Ajax* thought it was for cowards and weaklings to call upon God for succour, not for him, whence he was foiled. Secondly, Or by arming them and using them against God, *Amos* 2.12, to 16.

Reason

Reaſon 2. From the time that God hath ſet to all a mans ſucceſſes and changes. Time is ſometime put for the variety of conditions and changes of good or evil that befal men, as *Pſal.*31.15. ſo here. Now when theſe times or changes come, no meanes that the creature can uſe can prevail to withſtand, *Jer.*46.17.

Uſe 1. To diſcourage us from confidence and boaſting in our gifts and parts, *Jer.* 9.23, & 17,5,6. 2 *Chron.* 25.8. God can eaſily diſappoint us, Firſt, Either by taking away our power to uſe our parts, *Amos* 2.14,15. Secondly, Or by taking away our will to uſe them, 2 *Sam.*3.18,21,23. Thirdly, Or by giving greater parts, (at leaſt for the preſent) to our adverſaries, *Iſai.*30.16. Fourthly, Or by caſting in ſome caſual event, 1 *Kings* 22.34. Fifthly, Or by ſending ſome unſeen Angels to croſſe us, and to help our adverſaries, *Joſh.* 5.13.14. It is a like vanity to boaſt in our gifts and parts (aſcribing our good ſucceſſes to them) after Atchievement of our ends and deſires, as in confidence in them before hand *Amos* 6.13. *Pſal.*44.3,5,6,7,8.

Uſe 2. To prevent the diſcouragement of ſuch as want gifts and parts or meanes, 2 *Chron.*14.11. 2 *Cor.*12.9. It may moderate our feares in times of ſtrong and formidable aſſaults againſt us, *Iſai.*51.12,13. It is a forgetfulneſſe of God to feare creatures; It may ſupport us alſo in our weake proviſions and ſtrength againſt winter journeyes, huge ſtormes and tempeſt, &c. *Pſal.*46.1,3, & 93,3,4. The ſafety of Mariners and Paſſengers lives and eſtates, lyeth not on Ropes or Cables, Anchors or Ships, Guns or Weapons, but in the name and hand of the Lord, he ſwadleth and ruleth the Sea, *Job* 38 9,10,11.

Uſe 3. To remove the vulgar conceit of fortune and chance out of this place. It is nothing but Gods diſpoſing of occaſions and events caſual to us, but counſels to him; what is chance to others, is the Lord to *Job*, *Job* 1.21. chances are as much in Gods hand as times, *Pſal.* 91.10. And therefore to beare all chances that befal us, as befalling us from the wiſe hand and providence of the Lord.

Eccleſ. 9. 12.

12. *For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.*

SOlomon had ſaid in the former verſe, that it is not in men to attain the ends which they are beſt furniſhed with ſufficiency of abilities to attain, v. 11.

A double reaſon or cauſe he giveth thereof: Firſt, one in God; Times and chances are in the hand of God, and he cauſeth them to fall upon men, in all their waies, v. 11. Secondly the other in man; his ignorance of his time, the time that he ſhould take for every action, though he be fitted with ability to perform it, v. 12. [But this was formerly ſpoken to by *Solomon* in Chap. 8. 6.] Therefore this verſe may rather be taken as an amplification of the reaſon given in the former verſe. There it was ſaid, Men are often diſappointed, becauſe time and chance befell all their actions, and affaires: and that he amplifieth by an argument of equals; Time alſo falleth upon man himſelfe, and chance therewith; and this ſet forth by the adjunct, ignorance of man, of what times ſhall befall him; And that amplified by the miſery which thereby falleth ſuddenly upon man; and that ſudden miſery is ſet forth by a twofold compariſon, firſt, of Fiſhes taken in an evil Net; ſecondly, of Birds taken in a ſnare.

Doctr. The ſonnes of men are commonly ignorant and uncertain of the times that doe befall them, *Gen.* 27. 2. *Acts* 20. 22. *James* 4. 14. *Prov.* 27. 1. *Eccleſ.* 11. 2, 6.

Reaſon 1. From the Lords pleaſure to reſerve this as a ſoveraign prerogative in his own power, *Acts* 1. 7.

Reaſon 2. To train up his ſervants to a childlike dependence on Gods wil, *James* 4. 14, 15. alſo to a watchfull preparation for ſudden changes, *Mark* 13. 35, 36. *Luke* 12. 35, to 40. Likewiſe to fruitfulneſſe in doing all the good we can finde to doe for the preſent, *Eccleſ.* 9. 10. & Chap. 11. 2, 6.

Beſides,

Beſides, to the obedience of faith, and to follow God blind fold. Foreknowledge of croſſe events hindreth obedience; *Jonah* 4.2. foreknowledge of good events maketh obedience mercenary, as *John* 6.26.

Reaſon 3. To ſurpriſe wicked men with ſudden judgements; as Birds in an evil ſnare, and Fiſhes in a net, *Pſal.* 37. 13. & 73.18,19. *Dan.* 5.5,6.

Uſe 1. For a ſad warning to wicked men, not to continue in ſuch an eſtate; they know not what ſhall befall them, what times ſt al come upon them: but what evil doth come, wil be ſudden calamity, *Job* 21.13. 1 *Theſ* 5.2,3.

Uſe 2. To reprove the vanity and impiety of ſuch as conſult with witches about the events of things, and the times that ſhould come over them; What got *Saul* by the witch of *Endor*? or *Haman* by ſorcery? or *Balack* by *Balaam*?

Uſe 3. To learn us an holy uſe of our ignorance of our times, according to Gods ends mentioned in the ſecond Reaſon.

Eccleſ. 9. 13, to 18.

13 *This wiſdom have I ſeene alſo under the ſun, and it ſeemed great unto me:*

14 *There was a little city, and few men within it, and there came a great King againſt it, and beſieged it, and built great bulwarkes againſt it.*

15 *Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city, yet no man remembred that ſame poor man.*

16 *Then ſaid I, wiſdom is better then ſtrength: nevertheleſſe the poor mans wiſdom is deſpiſed, and his words are not heard.*

17 *The words of wiſe men are heard in quiet more then the cry of him that ruleth among fools.*

18 *Wiſdom is better then weapons of war: but one ſinner deſtroyeth much good.*

SOlomon having obſerved in, v. 11. that *the battell is not to the ſtrong; bread is not to the wiſe*; In theſe two verſes he

giveth an instance of the disappointment of great strength (by such a subject as was least able to resist it) to wit, by weak means in a weak subject; and of the neglect of such a wise man. The weak subject is, first, *A little City*; secondly, *few men in it*. The great strength against it, first, *There came a great King against it*; secondly, *he besieged it*; thirdly, *he built great bulwarks against it*, v. 14. The weak means, *A poor wise man found in the City*, and *by his wisdom delivered the City*, v. 15. Which act of the poor man is amplied by the slender requital of that poor man, expressed in an argument *à Diversis*: yet *no man remembred that poor man*, v. 15. All which passages *Solomon* setteth forth, first, by the Adjunct, *wisdom*, *great wisdom*, which he observed in it, v. 13. Secondly, By the wise observations which he gathered from it: First, that wisdom is better then strength. Secondly, That a poor mans wisdom is neglected, v. 16. Thirdly, that the words of the wise are more heard in quiet, then the cry of a Ruler among fools, v. 17. Fourthly, That wisdom is better then weapons of war. Fifthly, that one sinner destroyeth much good, v. 18.

Doctr. It is a matter of much wisdom (or a matter affording much wisdom to the observers of it) A little City of small strength, and few inhabitants, besieged by a great King, with strong bulwarks, to be preserved and delivered by one poor man; and yet the poor man to be neglected. So *Abel* (in *Beth-maacha*) by a wise woman, 2 *Sam.* 20. 15, *&c. Samaria* by *Elisha*, 2 *Kings* 7. 1, &c. *Hierusalem* by *Isaiah*, 2 *Kings* 19. 2, &c. *Thebes* by *Epaminondas*, *Lampsacum* from *Alexander* the great by *Anaximenes*, *Siracuse* by *Archimedes*, from *Marcellus*. *Alexandria* by *Anatolius* from the Roman forces. See *Valer. Max. l.* 7. *c.* 3. *Euseb. lib.* 7. *c.* 26.

Reasons of this power of wisdom: First, Gods pleasure to magnifie and exalt gifts of mind above gifts of body; as the soule it selfe is more excellent then the body, *Prov.* 21. 22. *Eccles.* 7. 19. Secondly, From the wisdome of spirituall wisdom, to entrust God with the cause of the City it selfe, 2 *Chron.* 20. 12, 15. *Prov.* 18. 10. [*Prov.* 30. 26.]

Reason of neglect of the wise poor: First, the envy of the rich. Secondly, the conceit of his want of means to get any wisdom but by some chance hapning on a good course, *Matth.* 13. 54, 55. Thirdly, from the vanity incident to all the good things of man by the fall, *Eccles.* 1. 2. Fourthly, from

ſrom the wiſdome of God to prevent a poor wiſe mans pride.

Uſe 1. To teach wiſe men to obſerve the greater wiſdom in the greater paſſages of humane affaires, by weaker means *verſ.*13. Where God ſoweth much, we ſhould reap the more.

Uſe 2. To teach us Wiſdom is better then ſtrength or weapons of war, *v.*16,18.

Uſe 3. To obſerve the neglected condition of a poor wiſe man, *v.* 15, 16.

Uſe 4. To obſerve a time of ſilence and quietneſſe wherein to utter words of wiſdom.

Uſe 5. To teach us that as one poor wiſe man may doe his Countrey much good; ſo may a ſinner by his wickedneſſe doe his Countrey much hurt, *v.*18. *Achan* did much hurt, *Joſh.*7.11,12. *Jonah* alſo, though a good man, yet erring out of the way, and wandring in ſin, *Jonah* 1.11.

Reaſon. From the contagion of ſin, 1 *Cor.* 5. 6. The troublers of *Iſrael*, are the ſinners in *Zion*, 1 *Kings* 18.17,18.

Eccleſ. 10. 1.

1 *Dead flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour; ſo doth a litle folly him that is in reputation for wiſdom and honour.*

SOlomon having ſhewed the vanity incident to the wiſdom of a poor man, to wit, 1. To be neglected, not heard. Secondly, if heard, and followed, yet he to be forgotten, *chap.*9. *v.*15,16. In this verſe he ſheweth the vanity incident to the wiſe man, who is alſo honourable, to a man in reputation for wiſdom and honour, which is, to be blemiſhed with a little folly; and that little folly to be like a dead fly corrupting a precious box of Oyntment. So this little folly to corrupt and blemiſh the excellency of wiſdom in an honourable perſon:

In the Text three things are compared with three: Firſt, a man of reputation for wiſdome and honour, with the precious Oyntment of an Apothecary. Secondly, a little folly, with a dead fly. Thirdly, the evil which a little folly doth to ſuch a wiſe honourable man, with the evil which

which a dead fly doth to precious oyntment; which is doable, יבאיש causeth it to putrifie, ויבע causeth it to send forth a putrified savour.

Doctr. As an honourable wise man is like an Apothecaries precious oyntment; and a little folly like to a dead fly: So is the corruption which a dead fly causeth in that oyntment, like the hurt which a little folly doth to an honourable wise man.

The Apothecaries precious Oyntment excelleth, First, in quality, as Odour, *John* 12. 3. perfuming a whole house, *Cant.* 1. 2. and Colour, *Psal.* 104. 15. Secondly, in manner of skilful confection. Thirdly, in efficacy or vertue, for healing and refreshing, *Prov.* 27. 9. So doth the wisdome of an honourable wise man excell, first, in odour; it sendeth a sweet perfume all the Countrey over, 1 *Kings* 3. 28. Secondly, In colour, causing the face to shine like an oyntment, *Eccles.* 8, 1. *Acts* 6. 15. Thirdly, in manner of skilful confection. Fourthly, in efficacy and vertue, *Prov.* 27. 9.

A little folly is like a dead fly; like, first, in quantity; both little. Secondly, in quality; both of them, 1. Base and contemptible; 2. Unprofitable; 3. Noysome and troublesome, *Psalm* 78. 45. *Exod.* 8. 24. A living fly is no better; a dead fly baser, [as in a like, *Eccles* 9. 4.] As a dead fly causeth a precious Oyntment to putrifie, and to send forth an evil savor: So doth a little folly corrupt and dishonour an honourable wise man.

Pineda marvelled how a dead fly should so much corrupt a precious Oyntment, seeing he found it not so in his countrey. But there is a difference, first, of flies; which in Eastern Countreys are many of them more venomous and noysome, *Psalm* 78. 45. Secondly, of Oyntments, which in those Countreys are more pure and precious: which in ours are more grosse and greasie; they annoynted their heads and faces, *Matth.* 6. 17. *Eccles.* 9. 7.

Solomons folly in loving strange women corrupted his spirit to take them as wives and concubines: then to tolerate their Religion: then to adorn it with countenance of goodly Temples, and with maintenance of Priests and Sacrifices. Whence the Mount *Olivet*, on which their Temples were built, was called the mountain of corruption, 2 *Kings* 23. 13. yea it corrupted all *Israel* and *Iudah*.

A pang of folly in *David*, so weakned his reputation, as offended

offended all *Iſrael* with the ſavor of it, and cauſed a great rebellion againſt him.

A little folly in *Aſa* baniſhing the Propher, in *Jehoſophat* making affinity with *Ahab*, in *Uzziah* offering Incenſe, in *Hezekiah* ſhewing his Treaſures, in *Joſiah* going to war againſt *Pharaoh Necho*, corrupted, and diſhonoured the Government of them all.

Reaſon 1. From a more obſervable defilement of the moſt pure and precious things, as in the pureſt cleare linen the ſmalleſt ſpot is ſoon eſpied.

Reaſon 2. From the vanity which God ſeeth it meet the beſt gifts and parts ſhould be ſtained withall, *Iſai.* 23.9.

Uſe 1. To exhort men of place and honour to ſeek after wiſdom; both together maketh them as precious Oyntment. Folly in dignity is a great deformity, *Eccleſ.* 10.6. *Prov.* 26. 1,8.

Uſe 2. To teach wiſe men not to beare with themſelves in little follys, muchleſſe in great.

Uſe 3. To teach wiſe and houourable men to make account of an houre and power of temptation, and to deny and ſuſpect themſelves, that God may be pleaſed to keep them from falling ſhamefully.

Eccleſ. 10.2,3.

2 *A wiſe mans heart is at his right hand, but a fools heart at his left.*

3 *Yea alſo when he that is a fool walketh by the way, his wiſdom faileth him, and he ſaith to every one that he is a fool.*

THeſe words prevent an Objection which might ariſe from the former.

Obj. If the wiſdom of the poor, and of the rich are ſubject to ſuch vanities (as have been ſhewed in the end of the former Chapter, and in the beginning of this) then where is the excellency of wiſdom above folly?

Anſw. In two things: firſt, in placing of the heart; the heart of the wiſe is at his right hand; of the fool at his left, *v.* 2.

Secondly,

Secondly, In the ſailing of a fooles heart in his ordinary courſe and way, and thereby bewraying himſelfe openly to be a fool, *verſe* 3.

Doctr. 1. There is a great difference between a wiſe man and a fool, in the placing and carrying of their hearts. It is not to be thought there is any obſervable difference in the heart of a wiſe man and of a fool; for then ſome Anatomiſts would have obſerved it. But the heart is put Metonymically for the minde, judgement, and will of a man. And the Right and Left hand are put Metaphorically. The meaning is, Firſt, A wiſe man doth not ayme at ſiniſter ends in his work, *Matth.* 6.3. He aymeth ſincerely at the glory of God, and the good of himſelfe and others. A fooliſh Phariſee (Chriſt calleth them ſo, *Matth.*23. 17,19.] he doth all to be ſeen of men, *Matth.*6.2,5,16. 2 *Kings* 10.16. or for ſome ſelfiſh end or other. Secondly, A wiſe man carryeth his thoughts and workes with ſtrength and dexterity. As the Right hand is counted the ſtronger then the Left: ſo what is wrought with ſtrength is attributed to the Right hand, *Pſal.*118.15,16, & 98, 1. Thirdly, A wiſe man may be ſaid to have his heart at his Right hand, in that he taketh all things in the faireſt and beſt ſenſe from God or man, *Pſal.* 119.75. *Matth.* 1.19. On the contrary a fool makes a ſiniſter conſtruction of that which is well meant from God or man, 2 *Sam.* 10.2,3, *Eccleſ.*8.11. *Pſal.*50.21. *Rom.*2.4,5: Fourthly, The Right hand is a place of preheminence and bleſſing, *Gen.*48.14,17,18,19. In which reſpect a wiſe man taketh wayes of preferment to higheſt honour before the moſt high, *Prov.*15.24, & 10,20,21, & 12, 26. *Matth.* 25.33. And for carrying on their hearts in their courſe of life, there is great difference, between the wiſe and the fool. The fool in his ordinary and daily courſe of life, (which in *verſe* 3. is called his way) his heart faileth him, and faileth him ſo farre that he expreſſeth and diſcovereth his folly openly to all that obſerve him. Not that *Solomon* here ſpeaketh of a natural fool, that as he walketh in the Streets, diſcovereth to all that he is a fool by his looks and geſture: *Solomon* ſeldome or never ſpeaketh of them in all his writings: but he ſpeaketh of a carnal wicked man, deſtitute both of ſpiritual wiſdome, and wiſdome fit for his calling. And the words may according to the Text be tranſlated, "yea alſo as he that is a fool walketh in his way, his heart

"faileth

" faileth him, and he ſaith to all men he is a fool, *Pſal.*36.1. 2 *Tim.*3.9. 1 *Tim.*5.24,25,

Reaſon 1. From the deep deceitfulneſſe and weakneſſe of the heart unleſſe the Lord dwell in it, ſtrengthen it, keep it, and guide it; *Jer.*17.9. God is the ſtrength of the godly wiſe mans heart, *Pſal.*73.26. But in an hypocrite (much more in an open wicked man,) his heart is empty at his beſt: and being empty, Satan will ſoon repoſſeſſe him, and hurry him to open offences and miſcarriages, *Matth.* 12. 44,45.

Reaſon 2. From the failing of the heart the way will be openly vaine, and fooliſh, and wicked. *Text.*

Uſe 1. To teach us not to neglect wiſdome, though a poor mans wiſdome be deſpiſed, and he forgotten: and an honourable mans wiſdome is corrupted with ſome dead and ſtinking flye, ſome time or other. For though this be true, yet there is great preheminence in a wiſe man above a fool, as both theſe verſes ſhew.

Uſe 2. For tryal of a wiſe man and a fooliſh, according to the different placing of a mans heart on his right hand or left. [This to be amplified according to the eſtate of the preſent Auditory.]

Uſe 3. To teach us not to truſt in our own hearts, we are then fools, *Prov.*28.26. Our hearts are empty naturally; and empty hearts will fail us and proclaime our folly. It is good to have our hearts filled with Chriſt, with his ſpirit, and with his grace, *Eph.*3.17. *Heb*,13.9.

Eccleſ. 10. 4.

4. If the ſpirit of the ruler riſe up againſt thee, leave not thy place: for yeelding pacifieth great offences.

Solomon having obſerved, that one dead flye and one little ſtraine of folly ſtaineth the reputation and honour of wiſe men of high place, he proceedeth in the reſt of this Chapter to declare what thoſe dead flyes or vanities be in particular throughout this Chapter. But to prevent diſloyal thoughts, which thereupon might ariſe in the heart or carriage of Subjects towards their Governours, he hedgeth in his

his diſcourſe with a two-fold direction and inſtruction. Of loyalty, 1. One in the beginning of his diſcourſe, *v* 4. 2 The other in the end of it, *verſe* 20.

Parts of the verſe, 1 A direction to a right and loyal carriage of a mans ſelfe in caſe the ſpirit of the Ruler riſe up againſt a man; If ſo, yet leave not thy place. 2. A reaſon of it, from the benefit of a better courſe: for yeilding pacifieth great offences.

Doct. 1. The riſing of the ſpirit of a Prince againſt a Subject, doth not give leave to a Subject to leave his place; but calleth him rather to lay downe his ſpirit. The ſpirit of a Prince is not a ſudden paſſion, but an habitual Bent of diſpleaſure. [For ſpirit is an habitual Bent, *Prov.*18.14. *Num.* 5.14.] His place is not meant of place of habitation chiefly, for in times of deep and bitter diſpleaſure, t is lawful to leave the countrey, 1 *Kings* 19.1,2,3, &c. *John* 4.1, 3. Nor the place of a mans office, if the office be civil, and ſuch as a man may lay down and leave without ſin againſt God, but detriment to himſelfe. For if the leaving of a mans civil office may prevent the danger of his life, it were better laid down with ſafety then kept with diſpleaſure and peril. But by place is meant the relation of a Subject, his Loyalty, 1 *Sam.*24.4, & *Chap.*26,11. *Place* is by the Septuagint tranſlated τάξιν, *Job.*38.12.

Reaſon 1. From the ground and foundation of Authority and ſubjection between Prince and People: Which is, Firſt, An Ordinance of God, *Rom.*13.1,2. Secondly, The Covenant of the people confirmed by the Oath of God between them, *Eccleſ.* 8.2. 2 *Sam.* 5.3. 2 *Kings* 11. 17. Until therefore the body of the people did finde ſuch great cauſe of complaint of their Ruler as to have broken the fundamental Articles of their Covenant, the Rulers tranſgreſſion of his courſe and duty to the Subject is no cauſe of diſcharge of the Subjects duty to him.

Reaſon 2. From the benefit and efficacy of yeilding, it pacifieth great wrath, *Text.* Yeilding in ſoft anſwers, *Prov.* 15.1. And in actual ſubmiſſion to his will, *Prov.*25.15.

Uſe 1. To teach us not to riſe up in our ſpirits againſt Rulers, if they ſhould riſe up againſt us. It is not lawful for us to leave our place of ſubjection and Loyalty: which diſſolveth the relation or the exerciſe of it. Which argueth it is not lawful for ſervants to run from their Maſters, for therein they

they diſſolve their relations, *Gen.* 16. 6, &c. 1 *Pet.*2.18,&c. unleſſe there be perill of life or limb to the ſervant.

Queſt. Whether may it be lawful for a State to riſe againſt their King or Ruler?

Anſw. Firſt, not for every injury to the State, which may ſtand with the ſafety of it. Secondly, in atrocious evil they may oppoſe him, 1 *Sam.* 14. 44,45. & 22.17. Thirdly, Tyrant *ſine Titulo*, they may depoſe, as *Athaliah*, 2 *Kings* 11. 12,16. Fourthly, Subverters of the ſafety of the State, they are firſt by all gentle means to Reduce and heale. If all other remedies be hopeleſſe, they may *Curare, Ne quid Reſpublica Detrimenti capiat.*

Uſe 2. To quiet and ſubject our hearts to an holy yielding unto God in all Afflictions, *Pſalm* 119.75. 1 *Sam.*3.18. 2 *Kings* 20.19.

Eccleſ. 10. 5,6,7.

5 *There is an evil which I have ſeen under the ſun, as an errour which proceedeth from the ruler.*

6 *Folly is ſet in great dignity, and the rich ſit in low place.*

7 *I have ſeen ſervants upon horſes, and Princes walking as ſervants upon the earth.*

IN theſe verſes *Solomon* noteth, the firſt of thoſe dead flyes which wil putrifie the reputation and wiſdom of Princes; and that is, the miſ-imployment of their favours and honours. Where,

Firſt, the men advanced are, 1. Fooles, yea folly it ſelfe: 2. Poor men, in oppoſition to rich. 3. Servants. Thoſe debaſed are, 1. Wiſe, in oppoſition to fooles. 2. Rich, not onely, in outward eſtate, but in parts and gifts fit for government. 3. Princes.

Secondly, the miſ-imployment or miſplacing is, 1. Folly in great dignity; Rich in low place. 2. Princes walking as ſervants; ſervants riding on horſ-back like Princes.

Thirdly, the cauſe of this: the face or countenance of the Prince to the one againſt the other.

Fourthly, the vanity of it; it is, 1. An errour. 2. An evil errour.

Doctr.

Doctr. 1. It is an errour, and an evil errour, that proceedeth from the face of a Ruler, the advancement of mean and weak men, and the debasement of able and noble persons. *Doeg* an *Edomite* advanced, 1 *Sam.*22.9: *Haman* an *Amalakite*, *Hest.*3.1.

Reason of this errour. First, fellowship of Princes in their education with vain persons, 1 *Kings* 12.8. It was a great error in *Solomon*, to make no better choyce of his sonnes School-fellows, and Play-fellows. Secondly, Princes indulgent respect to servants brought up under them, *Prov.* 29:21. Thirdly, the servitude of some Princes to their passions and lusts; and the serviceableness of some base men to Princes herein. So *Doeg* to *Sauls* cruelty and enmity against *David* and the Priests, 1 *Sam.*22.9,&c.

Reason of the evil of the errour. First, it is uncomely, *Prov.* 19.10. & 26.1. As if the weak and uncomely members of the body should be set in highest place, to open view. Secondly, it is burdensome to the whole state of a Commonwealth, the rule of a servant, *Prov.* 30.21,22.

Reason of the proceeding of this errour from the face of the Ruler. From the efficacy of the Kings face, or countenance in the advancement or debasement of persons about him. It is not the desert of an unworthy person that honoureth him, but only the Kings countenance, *Prov.*16.15.

Use 1. To teach men to prevent this errour, by choosing for their children good companions (as much as may be) at Schoole, at play.

Use 2. To teach our people here (whose government is elective) to make choice of men of greatest worth for wisdome, for sufficiency, for birth.

Use 3. To look at it as more safe for the Commonwealth to put the eminency of honour and power rather in the hand of the Magistracy then in the Commonalty.

Use 4. To teach us to prefer God and his waies above our selves, and our wils. He is the Prince of Princes, our wisdom is folly.

Eccleſ. 10. 8.9.10:

8 *He that diggeth a pit ſhall fall into it, and whoſo breaketh an hedge, a ſerpent ſhall bite him.*
9 *Whoſo removeth ſtones, ſhall be hurt therewith, and he that cleaveth wood, ſhall be indangered thereby.*
10 *If the iron be blunt, and he doe not whet the edge, then muſt he put to more ſtrength.*

IN theſe verſes *Solomon* reckoneth up, in pithy and Proverbial ſpeeches and parables, other dead flyes found in Princes and Stateſmen, though otherwiſe in reputation for their wiſdome and honour. The former verſes declared the Firſt dead flye, the miſ-imployment of Princes favours and honours, *verſe* 8.9,10. The Second is the digging of a Pit for innocent and well-deſerving men to fall into, an uſual practiſe in Stateſmen, but dangerous: Otherwiſe digging of a Pit for a wicked guilty man to fall into, is ſafe; 1 *Kings* 2. 36, to 46. The Third is breaking an hedge, that is ſome defence ſet about Church or Commonwealth, whether Counſel, Lawes, or Guard of military men, *verſe* 8. Fourthly, *Removing ſtones*] that is, Maſſy and unweildy perſons, as *Zach.*12.3. Fifthly, *Cleaving of wood*] that is, making diviſion between perſons firmely and cloſely compacted, *verſe* 9. Sixthly, Blunt affronts put upon people by a weake arme, it is as ſtriking with blunt Iron, without much ſtrength put to, *verſe* 10. To helpe this, he directeth to the uſe of wiſdome, which is profitable to direct, to ſet an edge upon buſineſſe, *verſe* 10.

Doctr. 1. The digging of a Pit, The breaking of an Hedge, The removing of Stones, The cleaving of Wood, and Blunt affronts upon the people by a weake Arme, are all of them dead flyes uſually found in Stateſmen, but alwayes dangerous.

The digging of a Pit] To wit, for an innocent or well-deſerving man to fall into, *Pſal.*7.15. So *Saul* plotted againſt *David*, 1 *Sam.*18.17. but fell into that Pit himſelfe, 1 *Sam.* 31.3,6. So *Haman* prepared a Gallhouſe for *Mordecay*, but was hanged on it himſelfe, *Eſth.*7.9,10.

The

The breaking of an Hedge] is the violating of some defence set for the guard or safety of a people, or state, as an Hedge is set about a Pasture of Cattel. Such an Hedge, dangerous to be broken, are Lawes and liberties, *Jer.*34.11. to 17. Counsellors and Parliaments, 1 *Kings* 12.13. and Faithful and valiant guard of military men, 1 *Sam.*18.13, & 19, 1.

Removing of stones] That is, of Massy and unweildy persons, 1 *Sam.*19.11. 1 *Sam.*18.13. *Prov.*26. 27. *Zach.*12.3.

Cleaving of wood] Making division between persons firmly and closeth compacted, may soon endanger him that doth it. Blunt Iron, the edge not whetted, requireth more strength; and if strength be wanting, the blunt stroak or affront is dangerous, 1 *Kings* 12.13,14.

Reason 1. Of their falling into a Pit that dig it, from Gods righteousnesse and wisdome to take the wily in their own craftinesse, *Job* 5.12,13. *Prov.*3.29.

Reason 2. Of a Serpents biting them that breake the Hedge, from Gods establishment of ancient Bounds, *Prov.* 23.10,11. and from the old Serpents power when men goe out of their calling, as in our callings Angels guard us, *Psal.* 91.11,12.

Reason 3. Of hurt by removing stones, It is a tempting of God to presume beyond our strength.

Reason 4. Of hurt by cleaving wood, from Gods hatred of sowing discord, *Prov.*6.16,19.

Reason 5. Of hurt by blunt affronts, from Gods wrathful resistance of the proud, *Job* 40.11,12.

Use 1. To learne Statesmen wisdome to direct all their affaires.

Eccles. 10. 11.

But wisedome is profitable to direct.

11 *Surely the serpent will bite without enchantment, and a babler is no better.*

BUt wisdome is profitable [or excellent] to direct, If the Serpent doe bite without enchantment, there is no profit to the Master of the tongue. In the former verse *Solomon* had observed sundry vanities (as it were indeed flyes,) found in

in men of Reputation for Wiſdome and Honour. And here before he proceeds to declare any more of theſe dead flies, he interſerteth a remedy to prevent ſuch miſcarriages, which is wiſedome.

But wiſdome (ſaith he) is profitable to direct, as an Antidote againſt all the former dead flies; which he proveth; 1. By the unprofitableneſs of words, when hurt is done: If the Serpent bite without enchantment, in vaine are all great words, ſweet words, afterwards, *v.* 11. 2. By the effect of wiſedome, and the words thereof: The words of a wiſe man are grace, *v.* 12. But the lips of a foole, Firſt, they ſwallow up the Speaker, *v.* 12. Secondly, They breath, 1. In the beginning fooliſhneſſe. 2. In the end miſchievous madneſſe, *v.* 13. Thirdly, They multiply many matters; for ſo the word ſignifieth many projects, and thoſe ſuch as leave men doubtfull and in ſuſpence what will be the end or iſſue of all, *v.* 14. Fourthly, They weary themſelves and one another in their undue courſes and projects. And this amplified by the cauſe thereof, their ignorance of the principles or high way-road (broad way) of Government, expreſſed in a Proverbial ſpeech, becauſe he knoweth not (that is none of them knoweth) the way to the City, *v.* 16.

The 11th verſe I turne, *If the Serpens bite without enchantment, there is no profit to the Maſter of the tongue.* For ſo the words properly ſignifie, and are ſo tranſlated, *Eccleſ.* 2. 11. *There is no profit.* And the Maſter of the Tongue is a man skilful in ſpeech, able and powerful in ſpeech; as the Maſter of dreames, (*Gen.* 37. 19.) is a man skilful in dreames: A Maſter of wing (*Prov.* 1. 17.) is skilfull in flying: A Maſter of hornes, *Dan.* 8. 6. is powerful in his hornes. [And ſo Mr. *Perkins* tranſlateth this verſe in his Diſcourſe of Witchcraft, *Chap.* 4. *Sect.* 1.

Doct. Wiſedome is profitable to direct to the right avoydance of all ſuch dead flies as are uſually found dangerous in Stateſmen of Reputation. Or, Wiſedome is of excellent uſe (or profitable) &c. For the word ſignifieth Excellency as well as Profit; and ſo it is tranſlated, *Eccleſ.* 7. 12. Hence *Solomon* prayed for this gift of all other, as moſt requiſite for Government, 1 *Kings* 3. 9.

Reaſon 1. Wiſedome diſcerneth and chooſeth the right end of Government, which is, The puniſhment of evill doers,

doers, The praiſe of the good, *Rom.* 13.4. 1 *Tim.* 2. 2: I ſay, diſcerneth and chooſeth; for Wiſedome is not in the head onely, as diſcerning, but in the heart, as chooſing the beſt good. Elſe, he that diſcerneth good, but chooſeth it not, is ſtill a foole.

Reaſon 2. Wiſedome diſcerneth and chooſeth the beſt meanes tending and leading to thoſe ends: As 1. Righteous Lawes, *Deut.* 4. 6,8. 2. Wiſe Counſellours, 1 *Kings* 12.6. 3. Juſt Judges, 2 *Chron.* 19. 5, 6, 7. *Pſalm* 82. 2, 5. 4. Valiant Souldiers, 1 *Sam.* 16.18. 1 *Chron.* 12. 8. 1 *Sam.* 14. 52. 5. Diligent Improvement. Firſt, of Earth by Husbandry, *Eccleſ.* 5. 9. *Prov.* 14.4. 2. Of Sea by Merchandiſe, 1 *Kings* 10. 22,23,28,29. Both which are wrapped up in the cunning Artificer or Artiſt, *Eſay* 3. 3.

Reaſon 3. Wiſedome conſidereth the eſtate of the people, what it will willingly bear, and what it is able to bear; 1 *Kings* 12.7. *Neh.* 5.18.

Reaſon 4. Wiſedome deriveth all its light and ſtrength from the Prince of wiſedome, who is wiſedome it ſelf, the wiſedome of the Father, *Prov.* 8.12, 15. and ſo denyeth it ſelfe, *Prov.* 3.5,6,7.

Uſe 1. To teach Magiſtrates to lay aſide all falſe guides in ſteering the courſe of Government. It is not wit that is profitable to direct, *Eccleſ.* 4.13. but wiſedome. Nor favour to Favourites unfit for Government, *Eccleſ.* 10. 6, 7. Nor ſtrength, *Eccleſ.* 9.16.

Uſe 2. To teach Magiſtrates to improve their wiſdome in all the former particulars mentioned in the Reaſons.

Doctr. As a Serpent biting without enchantment cannot afterwards be healed with skilful words: ſo neither can a miſchiefe befallen a Prince or People for want of wiſdome, be afterwards healed by great or ſweet words. The Scripture ſpeaketh of ſome Serpents which will not be charmed. *Pſal.* 58.4,5. *Jer.* 8.17. But it impleyeth that ſome may be, and are charmed by Enchanters, joyning ſocieries cunningly with the Divel, (as the phraſe is, *Pſal.* 58.5.) and when they are not charmed, then they ſting without interruption and without remedy many times. So when a Prince hath not uſed wiſdome to direct his affaires, he may be ſtrong with a mortal miſchiefe to himſelfe and the ſtate, and then skilful words will doe no good. *Rehoboam* neglecting to charme the peoples diſcontent before hand, 1 *Kings* 12. 13, 16

to 19. afterwards in vaine came *Adoram*, what words ſoever he gave them to gather up Tribute, *verſe* 18. yea, in vaine were *Abijams* ſavoury words afterwards, 2 *Chron.* 13. 4, to 13.

Reaſon From the ſtrong and venemous and Malignant inflammation which harſh and fooliſh words may kindle in an underſtanding and free people. It was a Malignant inflammation which brake forth from the people incenſed when they rejected the ſeed of *David*, 1 *Kings* 12.16.

Vſe 1. To obſerve the power of charmers by their covenant with *Satan*, who hath power over Serpents [and therefore they are called the power of the enemy, *Luke* 10. 19.] Yet this power is limited, he cannot heal after biting, at leaſt could not then, though his commiſſion may be enlarged ſince. Neither can he charme ſome Serpents, *Pſal.* 58.5. *Jer.*8.17. How much leſſe can he charme the ſeed of the woman? without ſpecial commiſſion, and when he doth bite them, It is but the heel, *Gen* 3.15.

Vſe 2. To ſhew us the mighty vertue and efficacy of wiſdome, that can charme malignant, and venemous minds.

Eccleſ. 10. v. 12, *to* 15.

12. *The words of a wiſe mans mouth are gracious: but the lips of a fool will ſwallow up himſelfe.*
13. *The beginning of the words of his mouth is fooliſhneſs: and the end of his talk is miſchievous madneſs.*
14. *A foole alſo is full of words, a man cannot tell what ſhall be: and what ſhall be after him, who can tell him?*
15. *The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to goe to the city.*

COherence ſee in verſe 10. Theſe words (*The words of the wiſe man is grace*) are a Reaſon of what he ſaid, *verſe* 10. That wiſdome is profitable to direct, taken from the grace of a wiſe mans words, which maketh the argument of force, howſoever grace be taken.

Doctr. 1. The words of the wiſe (even of wiſe Stateſmen) are grace. Of Stateſmen *Solomon* here ſpeaketh, from

the beginning of this Chapter to the end. And he ſpeaketh of ſuch wiſdome as is profitable to direct in ſtate affaires, *verſe* 10. Their words may be ſaid to be grace. Firſt, As flowing from the grace and favour of God, *Pſal.*45.2. Secondly, As miniſtring grace to the people, *Epheſ.* 4.29. 1 *Kings* 8,55, to *verſe* 61. 1 *Chron.* 29.18. At leaſt expreſſing the grace and favour of God, and the Princes favour and grace to them, *Pſal.* 122.6,7,8,9. *Eſth.* 10.3. ſeeking their wealth, ſpeaking peace. Thirdly, As finding acceptance with the people, *Prov.*10.32. 2 *Sam.*3.59. *Eſth.*10.3. Accepted of the multitude of his brethren.

*Doctr.*2. The words of fooles (eſpecially of fooliſh Statesmen) the beginning of them is fooliſhneſſe, the end of them is madneſſe, pernicious, and miſchievous to themſelves and others. And their wayes are variable and of doubtful event, and wearyſome even to themſelves and all men, *Eſth.* 3.8,9. *Haman* began his ſpeech with a fooliſh complaint againſt better men then himſelfe, accuſing them of that for a vice which was a vertue (to live a ſeparate courſe of life from the vaine world, *Numb.*23,9.) but the end of his ſpeech was pernicious and miſchievous madneſſe to the Jewes, *Eſth.*3.9. and to himſelfe. It ſwallowed up himſelfe, *Eſth.*7 4,5,6,&c. 1 *Kings* 12.14. It was a fooliſh beginning to acknowledge his Fathers rigour, but the end of his ſpeech was miſchievous madneſſe to threaten more rigour. Variable in their projects, *Jer.* 2.36,37, & *verſe* 23. Wearyſome wayes, *Habac.* 2.13. *Iſai.*47.13. *Iſai.*57.9,10.

Reaſon 1. From the ignorance of ſuch perſons (fooliſh Stateſmen) of the principles of civil government; implyed in that proverbial ſpeech, that they know not the way to the City, which is wont to be a broad Road way, but theſe diſcerne it not, like men that have loſt their way, *Pſal.*107.4, & 40.

Reaſon 2. From Gods rejection of them, and their wayes, *Pſal.*107.40. *Jer.*2.37.

Uſe 1. To teach Magiſtrates to ſpeake words of grace.

Uſe 2. To ſhew the folly and danger of fooliſh Statesmen.

Eccleſ.

Eccleſ. 10. 16. *to* 19.

16 *Woe to thee, O land, when thy King is a child, and thy princes eat in the morning.*

17 *Bleſſed art thou, O land, when thy Kings is the ſonne of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſſe.*

18 *By much ſlouthfulneſſe the building decayeth, and through idleneſſe of the hands, the houſe droppeth thorough.*

19 *A feaſt is made for laughter, and wine maketh merrie, but money anſwereth all things.*

IN theſe words over and above all the former, *Solomon* obſerveth two other vanities incident to Stateſmen, *viz.* Childiſhneſſe and Intemperancy, or Epicuriſme. Which he amplifieth, firſt, By the Adjunct, wofull eſtate of a land, where ſo it is, *v.* 16. Secondly, by the contrary bleſſed eſtate of ſuch a land whoſe King is the ſonne of Nobles, and Princes eat in due ſeaſon, for ſtrength, not for exceſſe, *v.* 17. Thirdly, by the effects; which are, 1. Remiſneſſe in government, called here, much ſlothfulneſſe and idleneſſe of hands. And (that which eaſily floweth from thence) the decay of the ſtate of the Commonwealth, expreſſed under the compariſon of the decay of the houſe, *v.* 18. 2. Prodigall expence of money which groweth from their intemperancy in feaſts, as the former did from childiſhneſſe of government, *v.* 19.

Doctr. Is is a wofull eſtate of a Countrey or Commonwealth, where the King is childiſh, and the Princes Epicures (or intemperate.) On the contrary, the State is bleſſed, where the King is Noble, and the Princes temperate.

The word tranſlated *woe*, doth ſignifie an Iſland. And becauſe Iſlands were at firſt more deſolate, and leſſe inhabited then the continent; therefore they called the dolfull fowles that lodged in that Iſland, by the name of Iſlands; ſuch fowles, as doe not affect the company of men not beaſts; as Scritchowles, and Bitternes, and Oſtriches; &c.

and ſo the word commeth to ſignifie *woeful* or *woe*; ſuch a kind of woe as accompanieth deſolate Iſlands. Deſolation it ſelfe. *Woe to thee O Land, whoſe King is childiſh, and whoſe Princes are riotous, they ſhall be as a deſolate Iſland, an habitation for ſcritchowles, and every doleſull bird.*

A child] not ſo much in yeers; For *Solomon* himſelfe was very young when he came to the Crown; *David* ſaith of him, *he was young and tender*, 1 *Chron.* 29. 1. *Joaſh* was but ſeven yeers old, when he began to raign, yet he ruled well all the daies of his youth, from the good councel of his uncle *Jehojada*, 2 *Chron.* 24. 1. *Uzziah* was but ſixteen yeers old, yet he raigned well in his young time, by the good counſel of *Zachariah*, 2 *Chron.* 26. 3, 4, 5. *Joſiah* was but eight yeers old, and he ſurpaſſed them all, 2 *Chron.* 34. 1. Onely *Manaſſeth*, of all the young Kings, beginning to raign at twelve yeers, he did evil in his youth, 2 *Chron.* 33. 1.

A child therefore is rather meant childiſh, 1. In underſtanding, 1 *Cor.* 14. 20. 2 In affection and diſpoſition: Firſt, cleaving to young Counſellors, 1 *Kings* 12. 8. Secondly, ſoon wavering in Religion, *Epheſ.* 4. 14. Thirdly, led by ſenſe and ſenſible objects, more then by depth of judgement and reaſon; led by paſſions and luſts of youth, paſtimes and recreations, but careleſſe of matters of importance. Thus *Rehoboam* is ſaid to be young and tender in heart, when he was above forty one yeers old, 1 *Kings* 14. 21. with 2 *Chron.* 13. 7. And ſo indeed *Solomon* expreſſeth this childiſhneſſe in ſlothfulneſſe and remiſneſſe of government, *v.* 18. as by eating in the morning, he expreſſeth luxurious feaſting, *v.* 19.

Whoſe Princes eat in the morning] which implieth, both the unſeaſonableneſſe of their eating, eſpecially their feaſting then, as *v.* 19. expoundeth it of the morning, being the principal time of judgement, *Jer.* 21. 12. And the exceſſe and riot of their eating, to wit, for gluttony and drunkenneſſe, rather then for ſtrength, as appeareth by the oppoſition of good Princes dier, *v.* 17.

Reaſon 1. From the danger of childiſh government to a State, as alſo of riotous government. Which dangers be 1. Remiſneſſe of government or ſlothfulneſſe, whence the decay of all good in a Commonwealth, as in a houſe is neglected; as decay of juſtice, trading, military power, and skill, honour and reputation with forraign Princes and States; and which is worſt of all, decay in Religion, and

purity

purity thereof; whence alſo dropping in of contentious corruptions into all ſorts. 2. Prodigall expence of the treaſure of the State in feaſting and banquetting, in Masks and Revels, where money muſt anſwer all; and that not a purſe full, or pocket full, or bag full, or cheſt full, but a whole Kings Treaſury; and when that faileth, then illegall exactions of the ſubjects eſtates.

The ſonne of Nobles] not ſo much of Noble anceſtors, for moſt Kings are ſuch, and yet their Kingdoms not alwaies bleſſed. Yea ſometimes they that are raiſed from low eſtates, (as *David* from following the ſheep) may be bleſſed Princes, and the Land bleſſed in them. But *a ſonne of Nobles*, is a Noble ſon, a man of a noble ſpirit, or Heroës, (for from the Hebrew word *Hereë* it ſeems to be derived) are ſo called of whiteneſſe, not ſo much for wearing white Garments, as being bright and glorious, *Viro Illuſtres, & clariſſimi*, oppoſed to Dark or obſcure men, *Prov.*22.29.

A man of a Noble ſpirit, Firſt, *Notabilis*, wel known and approved for his vertues, *Deut.*1.13. Secondly, Of a publike ſpirit, regardeth publike good ends, more then private ſelf ends, *Pſalm* 137.6. Thirdly, Affecteth rather to be loved, then feared, and yet to be feared to with due reverence; Servile natures are imperious and cruel: [*aut ſervit humiliter, aut ſuperbè dominatur*] Noble ſpirits (as of Lyons) wil *parcere ſubjectis*, be moderate in puniſhments, merciſull in ſuppliants. Fourthly, regardeth honour above life, much more before money, preferring the fifth Commandement above the ſixth, much more above the eighth.

Eate in due ſeaſon, 1. For time, not in the morning. 2. For meaſure, not for exceſſe in gluttony and drunkenneſſe, but ſparingly.

But for ſtrength, 1. Of body and mind. 2. Of fitneſſe to the duties of their place.

Reaſon of the bleſſednesse of the State by ſuch, 1. Vigilancy, and diligent attention of ſuch to State affairs; not ſuffering decayes in the good of the State; nor droppings in of the miſchievous ruinous evils. Secondly, provident frugality, in preſerving the Treaſure of the State, 2 *Chron.* 9. 27. 1 *Kings* 10. 21.

Uſe 1. To teach us what to pray for in behalfe of our native Countrey, 1. What evils to be avoided. 2. What bleſſings to be deſired.

Uſe

Use 2. To teach us what manner of Magistrates are to be chosen in our little Commonwealth, and how they are to walk. It is fellowship with Christ, and living by faith in him, that girdeth us up to our callings, sitting loose from the head breedeth a paralytick distemper in the body.

Use 3. To teach all men a right use of meats and drinks; Large breakfasts break the necks of our strength, and of our callings. The end of feasts should be for strength, and so moderate as our money may answer.

Use 4. To teach housholders to beware of slothfulnesse and ill husbandry; it wil ruine our houses: for from thence is the comparison here fetched.

Use 5. To teach us, a wise use of money; To be responsable to all our expences.

Eccles. 10. v. 20.

20 *Curse not the king, no not in thy thought, and curse not the rich in thy bedchamber: for a bird of the aier shall carrie the voice, and that which hath wings, shall tell the matter.*

SOlomon having declared many vanities (like dead flies) sound in Princes and Statesmen; He now directeth wise subjects to some such Christian duties as are fit to be practised at all times; but most needfull and seasonable to be attended to in evil and dangerous times, in this and the whole Context of the next Chapter. As first, To beware of cursing Princes and Statesmen, however corrupt their government be, *v.* 20. Secondly, To bestow our Talents liberally whilst time serveth, before evil come upon the earth, *chap.* 11. 1, 2, &c. Thirdly, to be diligent in our callings early and late, *v.* 4, 5, 6.

Parts two: First, a commandement, forbidding to curse the King; or rich and great men, his Princes and Officers. And this prohibition amplified by the strictnes of it, forbidding the cursing of them; where it might be supposed to be done with greatest secrecy and safety: not the King, in thy thought; the rich, in thy bed-chamber. Secondly, a Reason, from the danger of discovery of it, by speedy and unlikely

unlikely means: for the birds of the ayre, the maſter of wings wil declare the word or matter.

Doctr. Though the King ſhould be childiſh, and Princes intemperate and ſloathful, and both of them ſuffer the State to fall to decay, yet it is neither lawful nor ſafe for private men to revile or curſe either of them; no, not in the greateſt, *Exod.*22.28. where the prohibition is general without reſtraint to good Magiſtrates.

For opening of the point to be ſhewn; Firſt, How farre a private ſubject may goe in ſuch a caſe. Secondly, How farre he may not goe. A private Subject may, Firſt, Conceive of a King as he ſeeth him plainly to be, and ſo of other Stateſmen. And accordingly (as his calling requireth it)he may reprove them all to their faces, 2 *Sam.*12.9. 1 *Sam.* 13.13,14. 1 *Kings* 18.18, & 21,20. 2 *Chron.* 19.2. *Ezek.* 21. 25. This is not to villifie or curſe him, but to reſtore and heale them, or at leaſt to leave them without excuſe. Secondly, He may complaine of their wickedneſſe to God and confeſſe it, *Dan.*9.8. Thirdly, He may ſpeake of it to Subjects ſo farre as to prevent the corrupting of them by the authority or example of their Governours, 2 *Kings* 6. 32. *Hoſ.*5.11, & 7,3,5. Publike perſons and the whole people may reſiſt them in evil, 2 *Chron.*26.17,18. 1 *Sam.*14.44.45: But none may, Firſt, Deſpiſe their callings or governments which are of God, *Jude* 8. Secondly, They may not revile them,nor make them worſe then they be; חקלל is to make light, as mettals by clipping or waſhing, 2 *Sam.*16.7,8. *David* was no ſon of *Belial*, nor bloudy to the houſe of *Saul*, though ſo to *Uriah*. Thirdly, Imprecate or wiſh evil to them, *Matth.*5.44. *a fortiori.*

Object. Did not *Paul* revile *Ananias? Acts* 23. 3.

Anſw. He knew him to be a Judge (*verſe* 2. *Sitteſt thou to judgement?* &c.) though he knew him, not to be the high Prieſt. But he did not revile him but reproved him gravely for his Hypocriſie, a *whited wall*; and Iniquity,commanding him to be ſmitten againſt Law: And prophecied his deſtruction. Nor doth he lay he would not have ſaid ſo much to him, if he had known him to be the high Prieſt, for *Jeremy* did ſay ſo much to *Paſhur*, *Jer.*20.1. to 6. Though the high Prieſthood was then accompliſhed in Chriſt: yet while the Temple ſtood, the ſhadowes were to be buried with honour, but this was no diſhonour to his place to reprove him juſtly.

Reaſon

Reason 1. They are by their place Fathers of the Countrey, *Isai.* 49.23. and Fathers (though wicked) are not to be despised nor cursed. *Exod.*21.17. *Prov.*30.17.

Reason 2. They beare the name, and place, and Image of Gods soveraignty and authority, *Exod.*22.28. *Psal.*82.6.

Reason 3. They are heads of the whole body of the State, 1 *Sam.*15.17. And so in cursing them we curse our selves and the whole State.

Reason 4. From the danger which will redound to our selves by discovery of our words. Princes have long eares, and quicksighted eyes [*Birds of the Aire*] are put hyperbollically for unlikely meanes, not so fitly expounded Angels: for we doe not read of their Ministry in that kinde, though a spirit of prophecy hath done as much, 2 *Kings* 6.11,12. Nor Divels though they be called Foules of the Aire, *Matth.* 13,4,19. But if they had a commission so to doe, it would disturbe all States. But the saying is verified, First, Sometimes in Birds occasionally discovering secrets, as the Swallow revealed *Besrus* his murther of his Father: who as he sat by the fire with his neighbours, the swallowes chirping and singing above in the chimney, he proked them downe and killed them; and when they that sat by him found fault with him for it, as an unnatural cruelty, he excused himselfe, that the burden of their song was a burden to him, which was, *Besrus* hath slaine his Father, whence he being apprehended and brought before the Magistrates, confessed the murther and was executed. So *Ibici Grues* discovered the murther of the Poet *Ibicus*; whence the Proverb, *Ibici Grues.* Secondly, Sometimes in words flying like winged Foules; flying in the mouthes of idle talkers or indiscret speakers; Of spyes or promooters: And of faithful Subjects, *Esth.*2.21, 22,23.

Use 1. To observe the divine authority of Gods word and the spiritual Soveraignty thereof, putting a law upon our very thoughts, which no law of man can doe, 2 *Cor.* 10.4.

Use 2. To teach Magistrates to be the more careful of preserving Gods honour, since he is careful of preserving theirs, even in the secret Closets of their Subjects. What a fearful ingratitude were it in a Prince to curse and sweare and blaspheme the name of God, who would have them not cursed, no not in secret.

Use

Uſe 3. To teach us to obſerve Gods care of our ſafety, who doth prevent us with ſuch wary cautions, leaſt we fall into danger unexpectly. We therefore ought to be the more regardful of the ſafety of his honour, and of his Ordinances.

Uſe 4. To take up this leſſon and Counſel of *Solomon*, not to meddle out of our callings in State matters to the provocation of Princes. Yea, to bridle our Tongues, though Princes be not ſuch publick bleſſings as were to be wiſhed. How much more ought we to be farre off from reviling or villifying good Magiſtrates? God took it ill at *Miriams* hand and *Aarons*, *Numb.*12.1,2,8,9. and worſe at the hands of *Corah*, and his company: *Numb.*16.3, to 33.

Eccleſ. 11. 1,2,3.

1 *Caſt thy bread upon the waters for thou ſhalt find it after many daies.*

2 *Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth.*

3 *If the clouds be full of raine, they emptie themſelves upon the earth: and if the tree fall toward the South, or toward the north, in the place where the tree falleth, there it ſhall be.*

COherence, ſee above in *Chap.* 10. *verſe* 20. *Solomon* having ſhewed ſundry ſeveral vanities, which (like dead flyes) are found in Stateſmen, he proceedeth to direct his wiſe Subjects to ſome ſuch Chriſtian duties as are requiſite at all times, but eſpecially in ſuch dangerous times as the vanity of great men are wont to bring upon a State, from *verſe* 20. of *Chap.*10. to the end of the eighth, Diſcourſe of the vanity of the eſtate of the creatures, till we come to conclude the whole Book. As Firſt, To beware of curſing Princes and Stateſmen, how corrupt ſoever their Government be: the better to provide for our own ſafety, *Chap.*10. 20. Secondly, To be the more liberal to pious and charitable

ble uſes in regard of the troubles comming upon the Land, where ſuch miſgovernment is found, *Chap.*11.1,2,3. Thirdly, To be the more diligent and fruitful in the duties of our calling, *verſe* 4.5,6. Fourthly, To breake off a courſe of ſin, and to haſten repentance, and turning unto God, howſoever the time be, *verſe* 7. to *verſe* 8. of *Chap.* 12. Whereupon *Solomon* concludeth the whole Book, *Chap.*12.*verſe* 9, to 14. The Text is an exhortation to liberality, or Beneficence, Caſt thy Bread, Give a Portion, &c. Which is amplified by a twofold ſtate of the Subject; Firſt, By the fleeting eſtate of the Subject, like waters, *verſe* 2. Secondly, By the variety of ſubject perſons or multitude of them, to 7. & 8, *verſe* 2. And confirmed by four motives; Firſt, From the recompence thereof at laſt, in fulneſſe of dayes thou ſhalt finde it *verſe* 1. Secondly, From the uncertainty of future calamities threatning the State; for thou knoweſt not what evil ſhall be upon the countrey, *verſe* 2. Thirdly, From the example of the Clouds, who, when they are full, empty themſelves upon the Earth, *verſe* 3. Fourthly, From the certainty of the reſt or aboad of a benefit where it is beſtowed, ſet forth by the ſimilitude of a Tree lying where it falleth, *verſe* 3.

Doctr. 1. When dangerous times hang over the publick State, it is a point of holy wiſdome to be liberal and bountiful to charitable and pious uſes, eſpecially there, where there is leaſt hope of recompence in mans eye: Bread caſt upon the face of the waters is utterly loſt in mans reaſon; it will either ſinke or ſwim away. Yet caſt thy Bread there eſpecially in dangerous times, when thou knoweſt not what evils are comming upon the Land. There be ſix or ſeaven properties of Almes Deeds, or other good offices of Chriſtian love, and bounty, which *Solomon* comprehendeth (even all of them in theſe words.) Firſt, to be doing good readily and roundly, not ſo as if a gift, or good worke ſtucke in a mans fingers: implyed in the word *Caſt*, not give only, or draw out, but caſt. God loveth a cheerful giver, 2 *Cor.*9.7. Secondly, To doe it uſefully and helpfully, caſt thy *Bread*, not ſtones, not ſcorpions, not ſcraps, not refuſe: but ſuch things as may doe true good, may be a ſtaffe and ſupport to others, as Bread. Bread (in *Matth.*6.11.) is put for all profitable outward things. Thirdly, to doe it juſtly of a mans OWN, not others; not to rob one to ſuccour another;

give

give *the* bread; *Prov.* 5.16,17. *Iſai.* 61.8. Pay debts firſt, give after. Fourthly, To doe it freely without hope of recompence from them on whom you caſt your bread. Bread caſt *on water* will either ſink or ſwim away, *Luke* 14. 13,14. By waters is not here meant *locus irriguus*, moiſt and fruitfull ground, as *Eſay* 32,20: for there it is not ſaid *beſides all waters*/ where ſuch places are fruitfull:)but *upon the face* of the waters. Nor here meant watery faces, weeping for want, though that be part of the meaning. Fifthly, To doe it ſincerely, without aym of vainglory. This bread thus caſt upon the face of the waters, ſtayeth not to be ſeen of men, but either ſinketh or ſwimmeth away. Bread given as the Phariſees did for vainglory, is caſt rather upon pillars of Marble, or of Braſſe, rather then upon fleeting waters. Sixthly, to doe it frequently and often, not rarely, and to a few; give a portion to ſeven, and alſo to eight, v. 2. Seven put for many, 1 *Sam.* 2.5. *Micah* 5.5. A good man *diſperſeth* his beneficence, to wit, to many, *Pſal.* 112. 9. The larger the field is, wherein ſeed is ſcattered the more hope of a plentifull harveſt. Seventhly, to doe it wiſely and diſcreetly; *Give a portion to ſeven, and alſo to eight*, implieth, 1. Not all to others, leaving none for home; but give *a part*. 2. Not all to ſome, none to others, but a *part to ſeven, and alſo to eight*. 3. Not a Pittance, but a *portion*; ſuch a proportion as whereon a poor man may work, and occupy, to doe ſome good withall, as with a portion.

Reaſon 1. From the recompence; For in multitude of daies thou ſhalt finde it. *Text.* Which implieth, Firſt, length of daies, promiſed to men fruitfull this way: which often holdeth in proper ſpeech, *Pſal.* 34,12,14. Doe good, and it is a way to ſee good daies long, *Dan.* 4.27. Liberall men ſeldom die young. *Abraham* lived long, *Gen.* 25.7,8. *Pſalm* 41. 2. Secondly, if they ſhould dye ſooner, their children wil finde it, *Pſal.* 37.25,26. Thirdly, ſometimes themſelves finde ſpeedy recompence in the ſame kind, 1 *Kings* 17. 13 to 16. Fourthly, ſometimes they finde it with uſury, or advantage in ſpirituall and eternall grace and glory, *Luke* 16,10,&c. *Gal.* 6.6 to 9. 1 *Tim.* 6.18,19. 2 *Tim.* 1.16,&c.

Reaſon 2. From the uncertainty of future calamities, or rather certainty of their comming, but uncertainly in what kind. Text, v. 2. And therefore firſt, it is good to be giving, whilſt we have it, leaſt all be ſwept away in a deluge of

publike

Publike calamity. Secondly, it is wiſdome by this means to prolong tranquility, *Dan.*4:27. Thirdly, it is reaſonable to prepare againſt a ſtorm, *Pſalm* 41.1,3.

Reaſon 3. From the example of the clouds, which being full of water, poure down rain, Text *verſe* 3. and that both upon earth and Sea. Not like rich men, who the more rich they grow, grow the more niggardly, and give more ſparingly then the poorer ſort. Yea, the clouds by pouring out rain regain it again both from the Sea and earth, by aſcending vapours; and ſo doe liberall men gaine by bounty, *Prov.* 11.25.

Reaſon 4. From the uncertainty of the reſt of a benefit, where it is beſtowed: as a tree reſteth where it falleth, Text *verſ.* 3. Benefit will be reaped from thence ro thee, though they ſhould not be the better for it, *Iſay* 49.4,5. *Pſal.*35,13. how much more when they doe reap benefit by our beneficence, *Job* 29.13. & 31. 20.

Uſe 1. To exhort to unwearied and abundant fruitfulneſs in all theſe kinds, by all theſe Reaſons, as ſo many motives. *Prov.* 19.17. *Luke* 6.38.

Eccleſ. 11. 4.5.6.

4 *He that obſerveth the wind, ſhall not ſow, and he that regardeth the clouds, ſhall not reape.*

5 *As thou knoweſt not what is the way of the ſpirit, nor how the bones do grow in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all.*

6 *In the morning ſow thy ſeed, and in the evening withhould not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good.*

SOlomon in regard of the dangers of the times, when Kings are childiſh, and Princes humerous, exhorted to liberality in *v.*1,2,3. which was the ſecond duty he inferred upon that occaſion. In theſe words he preſſeth ſtill the ſame, but with an enlargement unto all faithfulneſſe and diligence in

any

any duty of a mans calling, eſpecially in ſuch dangerous times; which is a third improvement of ſuch evil times. To ſet forward this duty, he removeth a doubt which might hinder a man from Benificence and fruitfulneſſe in his courſe and calling. The doubt is taken either from the fear of ſome danger, or danger that might befall a man in ſo doing, which he expreſſeth under a proverbial compariſon, taken from husbandmen, who for feare of foule weather doe ſometimes neglect ſome duty of husbandry in ſeed time or harveſt, *v.* 4. Or elſe, from ſome difficulty, which ſometimes accompany Chriſtian and holy, and great undertakings of duty; eſpecially ſuch duties as may help forward Reformation in ſuch times.

To the former he anſwereth, *v.* 4. That ſuch feares of damage and danger are more dangerous then the hurt we feare: For they will prevent the performance of all good duties, and the recompence of that performance: As an husbandman that obſerveth the wind ſhall never ſow, and he that obſerveth the clouds ſhall never reap, *v.* 4.

To the latter he anſwereth, by oppoſing the ſtrange and ſecret aſſiſtance, and ſucceſſe, and deliverance which God giveth unto men in the duties of their calling. Which he amplifieth by a compariſon from the like ſecret aſſiſtance and deliverance which God giveth to the child faſhioned in the wombe, both in the framing of his ſpirit (or ſoule) and in the ſetting and ordering of his bones; which is a ſtrange, yet ordinary ſecret in nature, like unto which all the works which a man undertaketh in his calling are faſhioned and wrought of God, who worketh all, *v.* 5. And thus it commeth to paſſe, when God is pleaſed to put to his helping hand to us in the works of our calling; otherwiſe nothing proſpereth in our hand.

From both which *Solomon* inferreth an exhortation to diligence, and fruitfulneſs in our calling, directly contrary to the former doubts and difficulties. The Objector propounded doubts and difficulties, and thereupon neglected to ſow. But *Solomon* inferreth a contrary concluſion; therefore to ſow more abundantly and diligently. *In the morning ſow thy ſeed, and in the evening let not thy hand reſt*, or ceaſe. Reaſon whereof he giveth, from the uncertainty of the event or iſſue, reſerved of God to this or that duty or work, *For thou knoweſt not whether ſhall proſper, this or that; or whether both ſhall be alike good*, v. 6. *Doctr.*

Doctr. He that ſhall be diſcouraged from Beneficence in his courſe, and from faithfulneſſe in his calling, by doubts and fears of uncertain dangers and damages, ſhall never do good in this world, nor receive good in the world that is to come.

He that obſerveth the wind] that is, ſo obſerveth it, as to forbear ſowing.

Shall never ſow] that is, never doe good in this life, which is a time of ſowing.

He that obſerveth the clouds] which are as uncertain ſignes of bad weather, as the winde.

He ſhall never reap] to wit, any recompence of his work, in the other world, which is the harveſt time chiefly, *Matth.* 13. 39. though there is alſo an harveſt time of reaping even in this world, *Prov.* 11.31. As if a man ſhall be loath to caſt his bread upon the waters, for feare of ſickneſſe, old age, ſtore of children growing on, the unſetledneſs of the times, &c. Such an one ſhall both loſe his ſeed, his good work, and his harveſt of reward from God. As the Husbandman that keepeth his Corn in his Garner or Barn, for fear of ſowing in doubtfull weather, ſhall both loſe his crop, and in time vermin and other caſualty wil conſume his grane in his barne.

Reaſon 1. From the uncertainty of the events of all endeavours, in an ordinary courſe. Text, *v.* 6, *Act.* 20.22. God ſo providing that the godly ſhould live by faith; and the wicked ſhould either firſt, grow unprofitable in their Talents, becauſe God is an hard maſter, *Matth.* 25.24. Secondly, grow hardned, either in pride, if they proſper, *Amos* 6. 13. *Habac.* 1. 16. Or in diſcontent if they be croſſed, *Iſai.* 8. 21.

Reaſon 2. From the ſorrow and affliction that God hath annexed to all the labours of our calling, *Gen.* 3.19.

Reaſon 3. From Satans readineſſe and watchfulneſſe to ſtir up and aggravate dangers and diſcouragements to any goodneſs, *Rev.* 12.4.

Reaſon 4. From the trials which God puts upon us, by cauſing many dangers and evils to hover over us, though not to bring them upon us, but to try our obedience. So the people in the wilderneſſe feared thirſt, and famine and the Anakims, but it was onely to try their obedience. For God was ever ready with ſupply, *Deut.* 8.2.

Reaſon

Reaſon 5. From our own faithleſſe and ſluggiſh hearts, which are ready to imagine feares of evil, where none be. *Prov.*26.13. Lions are as much afraid of Streets, as men of deſerts.

Uſe 1. To teach us wiſely to conſider what good duties God requireth of us in our Chriſtian courſe and calling, and ſet upon it without feare or forlorne diſcouragement. Every man in his place, The Magiſtrate, *Neh.*6.9,11. The Miniſter, *Acts* 20.22,23,24. *Luke* 13.31,32. Yea the wife, 1 *Pet.* 3.6. Yea children and ſervants, feare not turning to God for feare of carnal parts, Maſters, Fellowes, &c.

Queſt. But may not a man for feare of danger hold off his hand from ſome duty in ſome caſes?

Anſw. Yes, in caſe two things concurre; First, The dangers be certaine, not as windes and Cloudes which may as well blow over, as bring foul weather. Secondly, The dangers be of greater dammage, then the duty can be of uſe to my ſelfe and others. Thus *David* ſpared *Joab*, 2 *Sam.*3. 39. and the Jewes forbore the building of the Temple, *Ezra* 4.23,24. Otherwiſe feare not their feares, 1 *Pet.*3.14. *Prov.* 29.25. *Luke* 12.4,5.

Uſe 2. To look at all good duties, as ſowing of ſeed, *Gal.*6.7,8. As therefore a man would make choyce of precious ſeed. So doe every worke in the beſt manner, let ſacrifices be of the fatteſt, *Gen* 4.3,4.

Uſe 3. To expect an harveſt, a reaping time according to our ſeed, *Gal.*6.7, to 10.

Eccleſ. 11. 5. 6.

5 *As thou knoweſt not what is the way of the Spirit, nor how the bones doe grow in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all, &c.*

IN theſe words *Solomon* exhorteth to fruitfulneſſe in good duties, the duties of our calling eſpecially thoſe that are moſt behooveful in ill times: by removing the impediments, which are three: Firſt, From the hazzard and danger (yet uncertaine danger) that may befal our ſelves, of which was ſpoken in *verſe* 4. Secondly, From the difficulty which may be in ſundry duties needful to be performed in

ill times, especially in case a mans calling require him to seek reformation of publick evils, *verse* 5, Which he removeth by the unknowne helpe and successe, that God will cast in, & afford such hard attempts, which exceed the skill and strength of man. This he setteth forth by the like helpe of God ordinarily put forth in producing two great works, both of them farre exceeding the strength and skill of man: First, As thou knowest not the way of the spirit, to wit, of its conveyance into the childe bred in the wombe, and its worke there. Secondly, As thou knowest not the way of the bones in the wombe of her that is with childe: So thou knowest not the worke of God which worketh all, *verse* 5. Thirdly, From the uncertainty of prosperous or good successe; from whence *Solomon* gathereth rather a motive to continual fruitfulnesse in good duties upon all opportunities *verse* 6. *In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, &c.* The expression is an Allegory taken from Husbandry, sow in all seasons, Morning, Evening, in Winter, in the Spring; for thou knowest not whether seed time shall prosper, &c.

Doctr. 1. As is the way of the spirit, and of the bones of the woman with childe, so is the way of God in working our workes for us, secret and hidden from us; yet, when he pleaseth carry them on effectually. *The way of the spirit*] is the way of enterance of it into the Infant conceived in the wombe. To beget a soul, is beyond the skill or strength of the Parents, yea, or to frame the body in the wombe; yea, we know not how God worketh it: Whether, First, By Creation of nothing? If so, whether God maketh it pure? then how commeth it to be defiled? the body being without sin (as a carcasse after death) cannot defile the soul with sin. If impure? then how is not God the Author of sin. Secondly, By Propagation: If so, then it is made either of the whole soul of the Parents: and then the Parents would dye; or of part of the soul, and then the soul were partible or divisible; and the soul of the Parents would be maimed; or of the seed of the soul: but it hath no excrement, as having no superfluity of nourishment. Thirdly, By transfusion; as one candle transfuseth the like candle light into prepared matter: If so, then why doe not acts of generation often speed in couples most suitable? and why are the souls of children so often unlike to Parents?

Fourthly,

Fourthly, By efformation, as the Potter formeth a veſſel out of Clay; which of all the reſt is moſt probable, to wit, that God formeth the ſoul though not of nothing (which is properly Creation) but of pre-exiſtent matter, whether of the ſpirituous part of the ſeed (which is eaſie for God to doe) or of the ſouls of the Parents, as of *Adams* rib he made his wifes body, which no man can doe but only God, it being more then God hath given to nature to produce ſuch a worke. Hence God is ſaid to be a Former of ſouls, *Zach.* 12.1. as a Potter of a veſſel of Clay.

Or the way of the ſpirit] may be meant, the manner of its faſhioning the Organs of the body, in caſe it be thought inſtrumental to God, in being (as they ſay it is) *Sui domicilij architectrix*, how commeth the ſoul to worke ſo skilful and curious a Fabrick which it knoweth not, nor can ſhape the like when it is growne up to ripeſt underſtanding, skill, and experience. Onely it is the worke of the Lord, who when he pleaſeth to concurre, the worke is carried on effectually.

Alſo the way of the ſpirit] It is an hidden ſecret to us, if ſpirit be extended farther to ſignifie breath (as often it doth) how the childe in the wombe can take its breath twenty weeks in the wombe. If it breath not, how doth the childe live? If it doe breath, how commeth it to paſſe, it is not ſtifled in the wombe?

The way of the bones of her that is with childe] For ſo the way may be repeated from the former part of the ſentence, How they come to be opened to give paſſage to the Infant, or how cloſed and ſhut againe; and both without breaking: And how in ſome ſoon and eaſily, in others late and hardly, *Job* 10.10,11,12. *Pſal.*139.13, to 16. So is it in all the great workes of God, which we doe tranſact, or paſſe through; As in our regeneration, *John* 3.8. & *Chap.* 1.13. In our victories over many and great corruptions and temptations. So in mens publick vocations. It ſeemed an incredible worke to *Moſes* to deliver *Iſrael* from *Pharaoh*. So to *Heſter*, to worke deliverance for her people. So to *Samuel* to annoint a King againſt *Saul*, 1 *Sam.*16.2. So to *Nehemiah* to repaire *Jeruſalem*, yet according to the good hand of God, it was done, *Neh.*2.8. So to *Zerubbabel* to build a Temple which required *Solomons* Treaſure, *Hag.*2.1,2,3,&c.

Uſe 1. To teach women with childe, not to faint under

the danger or difficulty of their Travel: but to look up to God who worketh all. God as he hath given a ſoul to the childe, you know not what way, and as he hath faſhioned the bones of the childe, you know not how: ſo he it is that worketh ſafe, and comfortable deliverance, *Iſai.* 66.9.

Vſe 2. To encourage men to undertake the workes of their calling, though never ſo difficult and dangerous; go on, be doing: Little doth any many know, by what weake meanes God bringeth mighty things to paſſe. Wherefore hath God ſo mightily ſtretched forth his powerful Arme in our firſt comming into the world? but to give us a pledge from our tender yeares of his power and readineſſe to aſſiſt us, in all the workes he hath to doe by us? *Iſai.* 46.3,4.

Vſe 3. To ſtirre us up to give up our ſelves to the Lord in the new birth eſpecially: which though it be a great worke and difficult, yea, impoſſible to fleſh and blood: yet we little know, when God is pleaſed to ſet in, how much may be wrought beyond what we can aske or thinke.

Eccleſ. 11. 6.

6. *In the Morning ſow thy ſeed, and in the Evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good.*

COherence, ſee in *verſe* 5.6.

Doctr. 1. The works or labours of a man in his courſe and calling they are his ſeed. The Metaphor is borrowed from husbandry, who ſow their ſeed in all ſeaſons, Morning Evening, Winter, Spring, *Hoſ.* 10.12: *Prov.* 11.18. *Pſal.* 126. 5,6. *Job* 4.8.

Vſe 1. From the proportion our workes have to fruite; whence they are often called fruits, *Phil.* 1.11. *Col.* 1.6. *Matth.* 21.34. *Rom.* 1.13. Now it is an uſual thing in nature that the ſeed of all fruitfull trees lieth in their fruits, *Gen.* 1.12.

Reaſon 2. From the ſmalneſſe of it in it ſelfe, *Matth.* 13.31, yet yielding great growth and encreaſe, *Gal.* 6.6,7. *Pſal.* 126. 5,6. It was a ſmall ſeed that word, 2 *King.* 5.8. yet brought forth great Increaſe.

Reaſon

Reaſon 3. From the lying of it for a time (as it were under the ſclods and furrows of the earth) in obſcurity ſeeming rather to fall into loſſe then to promiſe increaſe, *Pſalm* 126.5.

Uſe 1. To provoke to ſow precious ſeed; let our wayes be fruitfull, and fruitful in the beſt works. No fruit but hath his ſeed in it; and the better the ſeed, the richer the Harveſt; every man in his calling, let him doe his works of the beſt.

Uſe 2. To encourage every man to wait for a greater increaſe of his labour then it is worth; The ſeed is little worth to the harveſt, 1 *Kings* 19.19,20.

Uſe. 2. Our ignorance and uncertainty of ſucceſſe of our labours in our callings, ſhould not diſhearten us, but rather encourage us to a greater diligence, and fruitfulneſs in them; *Acts* 20. 22.

Reaſon 1. From the ſtrict account we muſt give of our time and Talents unto God, *Epheſ.* 5.15. *Matth.*25,26,27.

Reaſon 2. From the abundant recompence of reward to fruitfulneſs in good duties, 1 *Cor.*15.58.

Reaſon 3. From the greater hopes of a more plentifull harveſt, when more variety of ſeed is ſown; if one miſcarry, the other may take; yea and none will be loſt. The Merchant that tradeth in many barks, is more like to ſee a ſafe return of ſome.

Reaſon 4. From the greater exerciſe of faith, hope, and patience, where events are uncertain, 2 *Cor.*5.7. 1 *Cor.*9.10 *Jam.*5.7.

Uſe 1. To exhort to fruitfulneſs in our courſe and calling upon all occaſions and opportunities; *In the morning ſow thy ſeed, in the evening let not thy hand reſt.* Seed in the Garner multiplieth not, yea rather decreaſeth and corrupteth. Miniſter in his calling, 2 *Tim.*4.1,2. Magiſtrate in his, *Pſalm* 101.8. Every man in his, *Prov.* 10. 4,5.

Uſe 2. To perſwade us to contentment in ignorance and uncertainty of events; and learn we rather the more dependance on the Lord for his bleſſing: and be more thankfull for any good ſucceſs at any time.

Uſe 3. To be more fruitfull in that which is good, for our ignorance take of the events of our labour. *Text.*

Eccleſ. 11. 7,8.

7 *Truly the light is ſweet, and a pleaſant thing it is for the eies to behold the Sun.*

8 *But if a man live many yeers, and reioyce in them all, yet let him remember the dayes of darkneſſe, for they ſhall be many, all that commeth is vanity.*

COherence, ſee *verſ.* 1, 2, 3. Theſe words expreſs and declare the fourth wholſome inſtruction which *Solomon* giveth to men that live in the ruinous times of a civill State: wherein he teacheth all men this holy duty, that however the times here may fall out to their own particular, yet to remember the dark times that remain after this life is ended, and therefore ſo to provide and prepare in this life, as that we may with comfort leave it. Which duty *Solomon* requireth may not be neglected, notwithſtanding three divers things which might occaſion the neglect of it: Firſt, the ſweetneſſe of life for the preſent, *v.* 7. Secondly, the long continuance of life to ſome men. Thirdly, the proſperity and comfortable eſtate that may befall ſome men in their long life. Yet to remember, firſt, the daies of darkneſſe (which are comming after this life ended) are many. Secondly, That all the future time and work wil be but vanity, *v.* 8.

The light is ſweet, and it is a pleaſant thing for the eyes to behold the Sunne; light is a Periphraſis of this naturall life, *Job* 3.20. ſo here. As who ſhould ſay, life is ſweet; and ſo they that behold the Sun, are put for men living in this world: *Eccleſ.* 7. 11. And here both are put in oppoſition to the daies of darkneſs after this life ended, which are daies of death and buriall.

Doctr. Though life be ſweet, and to ſome men long, yea and comfortable all their daies, yet let them remember that the daies which are comming are many both of darkneſſe and vanity. The ſweetneſſe of death is argued by even *Peters* lothneſs to die, even when an aged Chriſtian, and the cauſe of death is honourable and gratefull, *Joh.* 21. 18. Daies of death and buriall are daies of darkneſs, *Job* 10. 21, 22.

42. And in hell the darkneſs is extream, and everlaſting; the darkneſs is outward or extream, *Matth.* 22. 13. notwithſtanding the fire, *Matth.* 25. 41. as a fire of Brimſtone, *Eſay* 30, 33.

Reaſon of lifes ſweetneſſe, Firſt, from many deſireable comforts which we enjoy in this life, congruous and ſuitable to all our ſenſes, and to all our affections. Secondly, from the intimate union of ſoule and body, ſo as they both make but one perſon. Hence lothneſſe to part; we will loſe any member to ſave head and heart, or any vitall part.

Some men ſpend their daies in proſperity, *Job* 21. 13.

Reaſon 1. From the reward of godlineſs, *Prov.* 3. 16.

Reaſon 2. From the patience and bounty of God to evil men, *Gen.* 25. 17

Reaſons why the daies of darkneſſe and vanity are many. Firſt, from their continuance to the reſurrection in the end of the world, *Job* 14. 12.

Secondly, from the ignorance and oblivion of all things in the grave, *Pſal.* 88. 12. & 6. 5.

Thirdly, from the diſappointment of any labour all that time, *Eccleſ.* 9. 10. *Pſal.* 30. 9.

This to be remembred] words of ſenſe in the Hebrew are underſtood with affection and action; ſo this word *Eccleſ.* 12. 1. which implieth here, 1. Continuall mindfull knowledge of it. 2. So to be affected with care and conſcience of it, as that it may take deeper impreſſion in us then all the tranſient cares and comforts of this naturall life, whereof though the daies be many, yet not ſo many. 3. So to provide in this life as that when our bodies ſhall ſleep in darkneſs, yet our ſoules may enjoy the light and comfort of everlaſting life and bleſſedneſs.

Reaſon 1. From the benefit of ſuch remembrance. In ſo doing we remember God, *Eccleſ.* 12. 1. and our ſelves alſo, *Luke* 16. 4.

Reaſon 2. From the danger and folly brutiſh folly of ſuch forgetfulneſs, *Job* 21. 13. *Eccleſ.* 3. 21.

Uſe of lifes ſweetneſſe, 1. For thankfulneſs to God, who hath given us life, and all the lively comforts of it, *Job* 10. 12. For thankfulneſs to Chriſt, who laid down this life for our ſakes, *Matth.* 20. 28. whence we are to live to him, 2 *Cor.* 5. 15.

Uſe 2. To learn to behold a greater ſweetneſſe in the life of

of grace, in union with Christ in the light of Gods countenance, *Psal.*4.6,7, & 63,3.

Vse of many dayes of darkneſſe and vanity, and remembrance hereof, 1. To warne us not to be ſo taken up with the ſweetneſſe of this life, as to forget the farre longer time to come.

Vse 2. To teach us not to envy the many proſperous dayes of wicked men here; Their lightſome dayes here are but a few to their darke dayes behinde.

Vse 3. To provide here for life in death, and for light in darkneſſe, and for felicity againſt vanity. Meanes hereof; First, Meditation frequent, and conſtant; and ſerious of the ſhortneſſe of this life, and of all the comforts of it, *Isai.*40.6,7,8. Secondly, Not to reſt in a ſtate of darkneſſe here, *Eph.*5 8. 1 *John* 1.6. Thirdly, Behold Chriſt loſing his ſweet life for us, and mourne over him, *Zach.* 12.10. Fourthly, Walke in his light, 1 *John* 1.7.

Eccleſ. 11.9, 10.

9 Reioyce, O young man, in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walk in the waies of thine heart, and in the ſight of thine eyes: but know thou, that for all theſe things God will bring thee into iudgement.

10 Therefore remove ſorrow from thy heart, and put away evill from thy fleſh: for childhood and youth are vanitie.

FOr a fifth wholſome counſell and inſtruction, *Solomon* giveth it unto young men, which is twofold: First, To know God will bring them to judgement, *verſe* 9. 10. Secondly, To remember their Creator in the dayes of their youth, *verſ.* 1. to 7. And both this and the former Counſels, are but further motives and directions to take the counſel given, *verſe* 6. 4. ſowing our ſeed in the Morning, and in the Evening not to ceaſe.

Reaſon 1. For after this life ended, many will be the dayes of darkneſſe, and they will be dayes of vanity, *verſe* 7. 8.

Reaſon

Reaſon 2. For youth is the morning of our Age, and ſo a fit time to ſow good ſeed, & uſually miſimployed to the ſowing of vanity; *verſe* 9. 10. And there be three words that expreſſe it: שחרות doth properly ſignifie the morning of Age, *v.*10 כחורה youth is (as the word ſignifieth) the choyce Age of a mans life, as that 1. Which is choſen to moſt employments of action, 2. Wherein a man is to chooſe what courſe to take; 3. And which a man would chooſe to live in alwayes. ילדות is childhood, which is the green flouriſhing bloud of Age or life.

Parts, Firſt, An Ironical conceſſion to children and youth to rejoyce in their dayes and wayes, *Rejoyce O young man*, &c. Secondly, A ſerious Admonition to know the judgement of God reſerved for them; but know that, &c. *verſe* 9. Thirdly, Hence an exhortation to put away and remove the paſſions and luſts of youth and childhood, *verſe* 10. Therefore remove the Iraſcible paſſions of the heart and evil from thy fleſh, that is, the luſts of the fleſh. Fourthly, a Reaſon of that exhortation from the vanity of childhood and youth, *verſe* 10.

Doctr. 1. God is wont in an holy ſcorne to give up children and youth in their own dayes, to take their own wayes and to rejoyce (or applaud themſelves) in them. See the like kinde of Irony or holy ſcorne, 1 *Kings* 18. 27, & 22, 15. & 2 *Chron.*25.8.

Queſt. But doth not God ſpeake ſeriouſly, as allowing children and youth more liberties then are meet for riper yeares? as *Chap.*9.7,8,9:

Anſw. There be ſome lawful liberties which God doth allow to that age, as *Zach.*8.5, & 9,17. But if he had ſpoken of theſe, he would have given ſome juſt ground of encouragement (for it is your portion or the like;) but here he rather giveth a check and admonition againſt it, from a ground that is wont to dampe not lawful but carnal delights. But know that for all theſe things God will bring thee to judgment. The wayes of, 1. Childhood, Firſt, Ignorance, 1 *Cor.*14.20. Secondly, Vanity; ſerious in trifles, and trifling in ſerious things, *Text. verſe* 10. Thirdly, Folly. Fourthly, Falſhood, *Pſal.* 58. 3. Fifthly, Forwardneſſe, *Matth.* 11. 16,17. 2. Youth, Firſt, High conceits of their own ſufficiency and worth, 1 *Tim.*3.6. Secondly, Inordinate and exceſſive love of liberty. Thirdly, Wantonneſſe. Fourthly,

ly, Strong affections upon weake grounds. Fifthly, Impatience of counſels and reproofes, which is ſtubbornneſſe, *Jer.* 31.18,19. Sixthly, Prodigality, *Luke* 15.12,13. Seventhly Impudency, *Iſai.* 3.5. God giveth up children and Youth to theſe wayes; Firſt, by not giving them his grace, either reſtraining or converting ſo ſoon. Secondly, By taking from them ſuch Parents, governours and friends, as might reſtraine them, 2 *Chron.* 24.17. As he that taketh away a damme giveth a running River leave to run ſtrongly. Thirdly, By giving them up to a company of flatterers and Pareſites, ſons of *Belial*, who encourage them to evil, 2 *Chron.* 24. 17,18, and harden them againſt wiſe and grave counſel, 1 *Kings* 12. 10,11. Fourthly, By ſuiting the heart with fit and ſtrong objects, and leaving the heart to the impetuouſneſſe of its own paſſions and luſts.

Reaſon 1. From the Idol of ſelf-fulneſſe which God ſeeth in the heart of youth, according to which he anſwereth them and all others, *Ezek.* 14.4.

Reaſon 2. From their wilful diſobedience, *Pſal.* 81.11.

Reaſon 3. From his delight to ſcorne ſcorners, *Prov.* 3:34. *Pſal.* 2.3,4.

Reaſon 4. From his purpoſe to magnifie his grace the more, and to humble them the more in their converſion, *Jer.* 31.18,19.

Uſe 1. To humble childhood and youth the more, the flower of whoſe Age is ſo much corrupted. If our choyce dayes be ſo wicked, what are our dregs? If our firſt fruits be ſo uncleane, what is our whole lumpe? yea, and this ſpiritual judgement ſhould humble youth the more; for it is a more dreadful judgement for God to ſcorne, then to frowne and threaten.

Doctr. 2. God would have children and youth to know that God will bring them to judgement for all their childiſh and youthful courſes, and for their delight in them, *Pſal.* 50.18, to 22. *Rev.* 20.12. 2 *Cor.* 5.10. *Eccleſ.* 12,14.

Reaſon 1. From Gods unpartial juſtice to all, *Rom.* 2.6, to 11. God taketh no pleaſure in proper youth, *Pſal.* 147,10. nor pitty on carnal children.

Reaſon 2. From the proportion which God keepeth in recompencing like meaſure, yea, double meaſure of torment to deliciouſneſſe, *Rev.* 18.7.

Uſe 1. To charge children and youth to put away and remove

remove from them their paſſions and luſts, the evils of the flesh, *verſe* 10. Youths eagerly purſue their luſts, and boiſterouſly contend for them: But luſts overwhelme with the greater torments, *& Potentes potenter torquebuntur.*

Uſe 2. To diſcover and convince the vanity of childhood and youth, *verſe* 10. In regard, Firſt, Of the many corruptions incident to their Age, mentioned above. Secondly, Of their fond rejoycing in them, as a fool in his Fetters and Shackles. Thirdly, Of the danger growing thereby, of Impenitency here, and of Judgement hereafter.

Uſe 3. To exhort both to remember their Creator in their prime dayes, *Eccleſ.*12.1.

Eccleſ. 12. 1.

1 *Remember now thy Creator in the daies of thy youth, while the evil daies come not, nor the yeers draw nigh, when thou ſhalt ſay, I have no pleaſure in them.*

SOlomon to reſtraine children and youth from the vanities of their Age, propounded to them a double Antidote: Firſt, The knowledge of Gods approaching Judgement, whereto he will bring them for all the evils of their youth, *Chap.* 11. *verſe* 9. whence he inferred two Corollaries; 1. An exhortation to put away youthful paſſions and luſts. 2. The vanity of childhood and youth, *Chap.*11.v 10. Secondly, The remembrance of their Creators in the dayes of their youth, *Chap.*12.1. The copulative *And*, implyeth a connexion upon the former, as the Addition of another remedy like the former.

Doctr. 1. The remembrance of our Creator in the dayes of our youth, is a Soveraigne remedy againſt the vanities both of youth and Age. It is a remedy againſt the vanities of youth before ſpoken of; and the words following, [*Before the evil dayes come, &c.*] argue it is a remedy againſt the wearisome vanities of old Age. Remember words of ſenſe in the Hebrew Tongue are to be underſtood with Affection and Action, by reaſon of the combination and concatenation of all the faculties of the ſoul in pure nature, like as of links in a chaine, draw one and draw all, breake one and breake all,

all, *Luke* 23.42. 1 *Sam.*1.19. *Pſal.*106,4,7. *Heb.* 13. 3. *Rev.* 2.5. Remembrance of God implyeth and inferreth, 1. Turning to him, *Pſal.*22.27. 2. Truſt and joy in him, *Iſai.* 51. 13. 3. Service and obedience to him, *Deut.* 8.11.19. *Pſal.* 9.17. *Judg.*3.7. 4. Thankfulneſſe to him, *Deut.*8.18.

Thy Creator] Setteth forth God as the Author and fountaine of all our being out of nothing. Which argueth God to be, , 1. The end of all our being, *Prov.*16.4. 2. Our preſerver and Governour, *Iſai.* 40.26. 3. Our owner and poſſeſſour, and Lord, *Iſai.*43.1. 4. Intimately acquainted with all our wayes, *Pſal.*33.15. 5. Unwilling, yea diſdaining to have his worke deformed or corrupted, *Deut.* 32. 5,6. 6. Able eaſily to deſtroy us, *Pſal.*104.29,30.

Creators] Implyeth more Creators then one, all the three perſons concurring in the worke, *Gen.*1.26.

Remember Jeſus Chriſt your Redeemer; 1. As one that dyed and roſe againe for us, 2 *Tim.* 2. 8. 2. And without whom we are ſtrangers from God, *Eph.*2.12 3. In whom we become new creatures, 2 *Cor.* 5.17. 4. And through whom the Father is well pleaſed with you, *Matth.*3.17.

Remember the holy Ghoſt, Firſt, Who uniteth us to Chriſt, 1 *Cor.*6,17. and without whom we are carnal and ſenſual, *Jude* 19. *John* 3.6. Secondly, Who ſanctifieth us to God, and that in a Creating way, *Pſal.*51.10,11. Mortifying our paſſions and luſts, *Rom.*8,13. Quickning us to righteouſneſſe. Thirdly, Who pacifieth and comforteth our conſciences, *John* 14.16,17. and that in a creating way, *Pſal.*31.17.

Reaſon 1. From the vanity of youth and Age without this remembrance of our Creators, *Text. Eccleſ.*12.1, with *Chap.* 11. 9.

Reaſon 2. From the benefit of this yoke upon Youth, *Lament.*3.27, to 30.

Reaſon 3. From the ſanctification of the whole lumpe of our life, by the ſanctifying of theſe firſt fruits, *Rom.* 11.16.

Uſe 1. To reprove forgetfulneſſe of our Creator in this time of youth. It cauſeth old age to periſh in ſuch, to be good for nothing, *Job* 30.1,2,3 Youth and childhood is the ſeed time of grace and all goodneſſe. If in the ſpring no ſeed be ſowne, or none but Cockel and Darnel, and ſuch weeds, what hope of Harveſt? *Iſai.*17.10,11. From a threefold cauſe of difficulty, 1. Cuſtome in ſin, *Jer.*13.23. 2. Satans long poſſeſſion, *Mark* 9.21,29. 3. Gods rejection, *Prov.*1.24. to 28.

Uſe

Uſe 2. To exhort children and youth to heed this counſell. As the people ſaid to the blind man, *Ariſe, he calleth thee*, *Mark* 10.49. ſo here. God accepteth the firſt ripe fruits *Micah* 7.1. He taketh it then ſo kindly, that he wil after paſs by many backſlidings, *Jer.*2.2. with *ch.*3,1,2,3. It is the ornament of youth, of young men, of maids, *Jer.*2.32.

Means by which God uſeth to heale ſuch. Firſt, attention to the word, *Pſal.*119.9. *Prov.* 8 34. Secondly, mourning for ſtubbornneſs, and prayer for converting grace, *Jer.*31.18,19. Thirdly, abandoning of bad company, *Pſal.*119.115. Fourthly, Reforming known evils upon reproofe, *Prov.*1.23.

*Eccleſ.*12. *part of* V.1.

While the evil dayes come not, nor the years draw nigh, wherein thou ſhalt ſay, I have no pleaſure in them.

THeſe words begin a deſcription, firſt, of the wearieſom evils of old age, from the latter part of this verſe to the end of the ſixt: Secondly, of death, *v.*7. And both of them brought in as a double ſtrong motive, to urge young men in their youth to remember their Creator.

This former Reaſon is taken from the ſupport and remedy which the remembrance of our Creator in the daies of our youth will give to the evils of old age, *v.*1, to 6. The latter from our diſſolution, and return to God in death, *v.*7.

Doctr. The decayes of old age are evil, and unpleaſant times, and old age it ſelfe will ſo acknowledge it, 2 *Sam.* 19. 35. and yet he was of the better ſort of old men, and very well provided of all helps, *v.*32. and as then but 80. yeers old, *Gen.* 47.9. *Pſalm* 90. 10.

The evils of old age are partly 1. Naturall, Firſt, in the eſtate: The loſſe of deareſt friends and acquaintance, *Gen.* 37.34,35. & 42.36. And contempt of younger people, *Job* 30.1,12,13. Secondly, in the body, Dimneſſe and decay of all the ſenſes, 2 *Sam.*19. 34,35. And manifold pains and aches, and diſeaſes incident to that age.

2. Morall, firſt, ſeeking wealth greedily, yet loth to uſe it: Secondly, ſlow and cold in proceedings, yea timorous and fearfull; yet chafing at others backwardneſs. Thirdly, hard

hard to be pleaſed himſelfe, and as hard to pleaſe others? Fourthly, complaining of preſent times, but praiſing former daies of old, which the old men of thoſe daies as much complained of as he of theſe.

3. Spirituall, Firſt, Ignorance. Secondly, uncapableneſſe and untractableneſs to be taught or admoniſhed, *Eccleſ.* 4. 13: Thirdly, pride of ſpirit. Fourthly, deceitfulneſſe. Fifthly, impenitency, through cuſtome, and hardning in ſinne, and ſelf-conceit.

Reaſon 1. From ſins of youth. *Job* 20. 11.

Reaſon 2. From the vanity of all creature-comforts, which muſt fade, *Iſai.* 40. 6.

Reaſon 3. From the neceſſity of ripening in that age, either for hell or heaven, *Job* 5. 26. in the autumne of our age.

Reaſon of old mens acknowledgement of it, From their querulous and diſcontented ſpirit.

Doctr. 3. The remembrance of God in the daies of youth, is a comfortable Preſervative againſt the evil and unpleſant times of age. For as an antidote againſt this evil *Solomon* preſcribeth this. Hence the age of *Abraham* and *David* are called a good old age, *Gen.* 25. 8. 1 *Chron.* 20, 28,

Reaſon 1. From the bleſſing of good old age, removing and healing the contrary evils; 1. Naturall, firſt, in the eſtate: Friends not loſt, but gone before, and we haſte after them. A Crown of glory inſtead of contempt, *Prov.* 16. 31. Secondly, in the body: The power and life of faith, to put ſtrength in weakneſſe, health in ſikneſs, eaſe in pain. *Hebr.* 11. 34. *Joſh.* 14. 10. The benefit of Gods feare, *Prov.* 3. 7, 8.

2. Morall and ſpirituall: Corruptions now more mortified then ever, 2 *Tim.* 4. 7. Grace more lively, powerfull, and fruitfull, *Pſalm* 92. 14. 2 *Cor.* 4. 16. Heaven (as an haven) in view, ſeaſoning and ſweetning all, 2 *Tim.* 4. 8.

Reaſon 2. From the gracious and powerfull preſence of God, to ſupport them in age, whom he hath guided in youth, *Eſay* 46. 3, 4.

Uſe 1. To ſet on *Solomons* counſell upon young men, to be the more mindfull of their Creator in the daies of their youth, to finde the evils of old age either more fully removed, or more eaſily borne. If young men neglect this duty in their beſt times, they will be far more indiſpoſed in their evil daies.

Uſe 2. To provoke ſuch as are entring upon old age, to be

be more ſollicitous of remembring God and themſelves, ſeeing they are haſting faſt into theſe evils. It is a juſt reproofe to ſuch as take no notice of decayes of nature. See the ſimile, *Hoſ.7.9.*

Uſe 3. To enforce carnall old men to redeem the opportunities that are loſt; The evil of the times *Paul* maketh a motive to this duty, *Epheſ.5.15,16.*

Eccleſ.12. 2. *to* 7.

2 *While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return not after the rain:*

3 *In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the window be darkened:*

4 *And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low.*

5 *Alſo when they ſhall be afraid of that which is high, and feare ſhall be in the way, and the almond tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall faile: becauſe man goeth to his long home, and the mourners go about the ſtreets.*

6 *Or ever the ſilver cord be looſed, or the golden bowl be broken, or the Pitcher be broken at the fountain, or the wheele broken at the ciſtern.*

Solomon having ſtiled old age an evil and unpleaſant time, v. 1. he now proceedeth to deſcribe more particularly the decayes and infirmities of nature in old men, which make their daies evil and unpleaſant; which are of three ſorts: Firſt ſome ſuch as befall the former part of old age, whilſt as yet they are able to goe abroad, *verſe* 2. to part of the fifth. Secondly, ſome of decrepit old age, when death is very neer approaching, and themſelves drawing

ing on faſt to it. Latter part of v. 5. with v. 6,7. Thirdly, Death it ſelfe, v. 7.

The decayes and infirmities of old age, whilſt as yet they are able to walk abroad, be

Firſt, the darkneſſe of the lights about them, whether naturall as Sunne, light (of the day when the Sunne is under a cloud) Moon, Stars: or artificiall lights, as Candles, Torches, &c. This darkneſs commeth not from the decay of thoſe lights, but from the dimneſs of our ſight, whence need of ſpectacles. I doe not underſtand this to be a deſcription of adverſity; for though darkneſſe be often put for adverſity, and light for proſperity, yet we read not of the Sunne, Moon and Stars put together for proſperity; nor the darkneſſe of them put for adverſity.

Secondly, *The returning of the clouds after rain*] is an alluſion to the winterly ſtate of old age. In Summer after rain the clouds break up, and fair weather followeth; but in winter ſeaſon after rain clouds ſtill remain, and return. So, though in youth, after weeping and coughs, and rheumes dried up, the braine is clearer and drier: yet in old age, after colds, and coughs, and rheumes, and Pozes, there ſtill remain and return clouds, and vapors, and fumes in the brain, through the ſtore of ſuperfluous and excrementitious moiſture of old bodies.

Thirdly, *When the keepers of the houſe tremble*] *verſ.* 3. Some take thoſe keepers of the houſe to be the five ſenſes, which are indeed the keepers of the body; but their decay is not fitly called trembling. And beſides, of their decay he ſpeaketh expreſly in the ſequel. *The keepers of the houſe*] are therfore the hands and arms which in young men are ſteady and ſtrong, and doe alſo keep both the body and houſe by repulſing annoyances, and providing uſefull things, food, rayment, &c. Theſe tremble, grow feeble, and ſhake in old age.

Fourthly, *The ſtrong men bow themſelves*] when the thighs and legs, which in young men went ſtreight and ſtrong, now buckle, and ſtoop, that an old man ſtandeth in need of a ſtaffe to ſupport him.

Fifthly, *The grinders ceaſe, becauſe they are few*] when the teeth ceaſe to chew meat, many of them being worn out. Teeth come not with us into the world, and they commonly leave old men (at leaſt many of them) before they leave the world.

Sixthly,

Sixthly, *Thoſe that look out at the windows are darkned*] when the eyes grow ſo dim that we cannot ſee well with ſpectacles, which is a further degree of dimneſſe of ſight then was mentioned in *verſ.*2.

Seventhly, *The doors are ſhut without, when* (or becauſe) *the ſound of the grinding is low*] *verſ.*4. that is, the lips (which are the doores, *Pſalm* 141.3.) are ſhut together, when for want of teeth to grind the meat, the meat is rolled and chavelled in the mouth, and had need of ſhut lips to keep it from falling out of the mouth.

Eighthly, *He ſhall riſe up at the ſound of the bird*] the leaſt noiſe of a Swallow or other bird, will waken an old man, through the naturall drineſſe of his brain, and through the wearineſſe of any poſture; in the day time he is weary of ſitting, and ſoon goeth to bed with the Lamb; in the night he is weary of lying, and ſoon riſeth with the Lark.

Ninthly, *The daughters of muſick are abaſed*] when either Inſtruments of ſpeech faile which make muſick, or Inſtruments of hearing faile which receive muſick. Speech and hearing both faile, as in *Barzillai*, 2 *Sam.*19.35. Which is the more obſervable, that old men whoſe hearing is ſo quick as to be wakened with the ſound of a bird, and yet the exquiſiteneſs of the ſenſe of hearing (to delight in the ſound of muſick) is quite gone.

Tenthly, *They ſhall be afraid of that which is high, and feare ſhall be in the way*] *verſe* 5. becauſe old men are afraid of climbing in regard of the ſtiffeneſſe of their joynts, and unweildineſſe of their bodies. They feare any ſtumbling ſtone in the way, leaſt it give them a fall, or any thing that meeteth them, leaſt it throw them downe.

Eleventhly, *The Almond Tree flouriſheth*] When his head groweth gray and hoary, which is a flouriſhing Ornament, *Prov.*16.31. but an evident decay of due moyſture to nouriſh the haire of the head and Beard. The Almond Tree is the firſt that flouriſheth in the ſpring, *Jer.*1.11,12. and hath his name from early bloſſoming; it is here a reſemblance of an hoary head, yet with this difference, 1. The Almond Tree flouriſheth in the Spring, the hoary head in the winter of our Age. 2. The Tree flouriſheth before fruit, but the head flouriſheth after it: And yet it may indeed be ſaid, that the hoary head is the flouriſhing of the old man in the ſpring of another world of Immortality.

Twelfthly

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Fourthly, *The strong men bow themselves*] when the thighs and legs, which in young men went streight and strong, now buckle, and stoop, that an old man standeth in need of a staffe to support him.

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Twelfthly

Twelfthly, *The Grashopper or Locust shall be a burden*] Whether by his noise (but of that before in the voyce of a Bird, verse 4.) or (by an Hyperbole) by his weight, an old man cannot beare the lightest burden; but most fitly his slownesse of digestion. Though the locust be a cleane and wholsome food, and much used in those Countreyes (especially of the poorer sort) *Levit.*11.22. *Matth.* 3. 4. yet it is heavy and burdensome to an old mans stomack.

Thirteenthly, *Desire faileth*] Or appetite, either to meat or drinke, or especially to marriage fellowship.

The latter sort of particular infirmities accompanying old Age, are such decayes of nature in old men, as are found in their decrepit Age, when they are drawing on to death, and mourners goe about the Streets; for they are not called till death, or till enterance into the gates of it.

First, *When man goeth to his long home*] That is, to the house of his age, the grave where he shall rest whilst the world standeth, *Job* 14.12.

Secondly, *The mourners goe about the Streets*] To wit, the women skilful in mourning for the dead, and that with such affection and gesture, and lamentation, as to stirre up mourning in a whole company, *Amos* 5.16. *Jer.*22.18.

Thirdly, *Or ever the silver cord be loosed*] That is, the marrow of the backe bone, which runneth from the Braine through the necke, to the bottome of the back through 24 joynts, and takes in therewith all the sinewes: whence followeth a shaking and trembling of all the joynts, and utter feeblenesis to use any limbe without helpe, v.6. Or rather the sinewes well, are the ligaments of all the members, and loosned by cold humours and Palsey distempers.

Fourthly, *The Golden Boul is broken*] When the Scull is parted in the sutures or seames of it, whence the Chaps fall, the Almonds of the eares are stopped, part lifting up againe. For the Hebrew is the same with *Golgotha* which signifieth a Scull, 2 *Kings* 9.35. *Matth.* 27.33. It is a Bowle because it is round, and golden both for the colour, and for the pretious use of it to containe and preserve the Braine.

Fourthly, *The Pitcher broken at the Spring*] That is, the bladder is broken at the spring of water, the issuing forth of the water or the rerentive faculty of the muscle at the neck of the bladder being broken, so that water (*urine*) issueth from him insensibly, without stay.

Fifthly,

Fifthly, *The wheele broken at the Ciſterne*? Is the Lungs broken off from their motion of inſpiration and reſpiration by phlegme from the ſtomacke, which is as the Ciſterne from all the body. The Lungs are as a wheele tranſmitting the Aire in and out, up and downe: But though there be no open paſſage between the Stomacke and the Lungs (and therefore is no ordinary purging of the Lungs but upwards by ſpitting and coughing) yet when the Stomacke is ſo charged with phlegme, it diſtilleth it into the Lungs and ſtoppeth them; look as when a man or beaſt is dead, there ſeemeth no way of enterance into the bladder for water, no not for Aire (for if you blow it full of winde, none will iſſue out:) And yet whileſt there is life in the body, both water and ſand paſſe through little veines into the bladder. So by the like ſecret paſſages doth the Ciſterne of the Stomacke convey phlegme to the Lungs, even to the ſtifling of them. And upon this ſtoppage of the Lungs with phlegme, that the wheele cannot turne the Aire (or breath) up and downe, in and out, followeth rutling in the Throat, breaking off the motion of the Lungs, and ſo death ſuddenly followeth.

Doctr. 1. The wiſdome of God would have young men to take particular and ſpecial notice of the decayes and infirmities of old age, and by all and every of them to be ſtirred up to the remembrance of their Creator in the dayes of their youth. *Solomon* the eldeſt ſon of wiſdome reckoneth up theſe infirmities of Age, not to ſhew his skill, but to teach us to diſcerne theſe, and to provoke us by every one of them, and much more by all together, to remember our Creator early.

Reaſon 1. From our backwardneſſe to take notice of theſe decayes in our ſelves, much leſſe in others, and moſt of all in our young time, when there are no cords in our death; *Hoſ.* 7.9.

Reaſon 2. From the unliſtineſſe and undiſpoſedneſſe of old age to attend ſpiritual duties in the midſt of bodily infirmities. (As in *Aaron* in like bitterneſſe, *Levit.*10.19. And in the Iſraelites in anguiſh, *Exod.*6.9.)

Reaſon 3. From the unſupportable wearineſſe of theſe evils unto old age, when it is not eaſed and ſupported by grace.

Uſe 1. To ſhew us the many bitter fruits of the ſin of our

firſt Parents, even to our bodies, 1. Death. 2. Strong cords to Death.

Uſe 2. To teach us both the leſſons *Solomon* here calleth upon us to learne, 1. The remembrance of theſe infirmities. 2. The remembrance of our Creator by them, and that in our youth, before they befal us in age.

Obiect. But what can theſe croſſes and the remembrance of them doe to a kindly worke of converſion? They are all but puniſhments of ſin, and ſo ſanctions of the law, and the law maketh nothing perfect, *Heb.*7.19.

Anſw. Firſt, Yet no commandement of God is vaine when the ſpirit coworketh. Secondly, Theſe infirmities as the law it ſelfe, drive us to Chriſt, *Gal.* 3.24. And he, 1. Taketh away our ſins, *John* 1.29. 2. Beareth our infirmities, *Matth.*8.17. *Pſal.*103.3. and he ſupporteth us in them, *Iſai.* 46.4, & 40,28. to 31. 3. He reneweth the inner man with proportionable ſtrength and comfort, 2 *Cor.*4.16.

Uſe 3. To comfort godly old men, in that God taketh particular notice of all our decayes and infirmities.

Eccleſ.12.7.

7. Then ſhall the duſt returne to the Earth as it was: and the ſpirit ſhall returne unto God who gave it.

COherence ſee in *verſe* 2. In theſe words are ſet forth, Firſt, The firſt and laſt condition of the body, in regard of its material cauſe, *Duſt returneth to the Earth out of which it was taken.* Secondly, The firſt and laſt condition of the ſoul, in regard of the efficient cauſe and diſpoſing hand; *The ſpirit returneth to God that gave it.* Meaning. *Duſt*] By a Metonimy of the material cauſe for the effect, *Duſt* for mans body made of *Duſt*, *Gen.*2.7. *Returne to the Earth*, Firſt, By burial in the Earth, after the manner of the Jewes. Though in burning and drowning it finally returneth to *Duſt*, to Earth alſo. Secondly, By rotting in the Grave, and diſſolving to Earth at laſt.

Spirit] Soule, as being here oppoſed to the body. *Returneth to God*] Not every ſoul to dwell with him (for here the ſpeech is of all men;) but to be diſpoſed of by him, for his final eſtate. *That gave it*] Firſt, By breathing it into his face at the firſt Creation. Secondly, By forming every ſoul

of

of a ſinful matter of the ſoules of the *Parents*, or of the ſpirituous part of their ſeed, *Zach.* 12. 1.

Doctr. 1. As our bodies being made of Duſt doe in Death returne to Duſt; ſo our ſoules being given us of God, returne againe to God, *Gen.* 2. 7. The body is made, not of the heart of the Earth, that is rich in mettals, nor of the ſoyle of the Earth that is rich in fruits, nor of the ſand of the Earth which is profitable for Ballaſt, for houre-glaſſes, or for a Sea bound, *Jer.* 5. 22. but of the duſt of the Earth, which of all the reſt is moſt unprofitable like unſavoury Salt, *Matth.* 5. 13. Stones are firme matter, Clay tough, but duſt eaſily diſſipated and ſcattered with every blaſt of winde.

Object. But is not our body mixt of the foure Elements?

Anſw. Yes. *Reaſon* 1. For all theſe are found in us, our ſpirits are fiery, our breath is airy, our bloud and humours watery, our fleſh and bones, muſcles and ſinewes have much Earthly matter in them.

Reaſon 2. We are nouriſhed by all theſe Elements.

Reaſon 3. We are diſſolved into all theſe Elements. But yet God firſt tooke duſt, then wetted it, and made Clay of it, and faſhioned it into the forme of humane body, hence *Job* 4. 19. The firſt foundation and matter was duſt, clay made of it, and our bodies of clay. Duſt only is expreſſed, as being firſt and predominant.

Uſe 1. For inſtruction to all men; Firſt, To behold Gods wonderful power, wiſdome and goodneſſe, who out of a duſt-heap hath formed ſuch a curious and glorious worke, *Pſal.* 139. 14. All the Divels in hell cannot ſuddenly make a Louſe of duſt, *Exod.* 8. 18, 19. and *Moſes* and *Aaron* did make but Lice of duſt, *verſe* 17. Secondly, To be lowly and humble-minded eſpecially when we come in Gods preſence. *Gen.* 18. 27. *Iſai.* 45. 9. 1 *Kings* 8. 27. Secondly, To be mindful of our mortality, *Gen.* 3. 19. every blaſt of Gods diſpleaſure ſcattereth our duſty Tabernacle, even of great men, *Iſai.* 40. 15, 23, 24. And therefore to remember our Creator, and prepare for a change, *Eccleſ.* 12. 1, 7.

Uſe 2. For comfort to the godly. Firſt, He will not deal with us after our ſinnes, *Pſal.* 103. 13, 14. Secondly, To encourage us againſt the feare of men whom the moth ſhall chavel to duſt, *Iſai.* 51. 7, 8. To ſtrengthen our faith in Gods power to raiſe us, 1. Out of outward abaſement, 1 *Sam.* 2. 8. 2. Out of inward abaſement, *Pſal.* 119. 25. And 3. out of the

grave, *Dan.*12.2. Our bodies ſhall returne to duſt, that is, they ſhall dye, corrupt, and returne to duſt. *Gen.*3.19. hence *Job* 17.13,14, & 21,26, & 24,20. It ſo falleth out to great men, *Pſal* 82.7. and meane, wiſe men and fooles, *Pſal.* 49.10. rich men and poore, *Pſal.*49.10,16,17. good men and bad, *Pſal.* 30.9. and all men, *Job* 30.23. *Iſai.* 40. 6,7. except onely Chriſt who ſaw no corruption, and ſo no duſt, *Acts* 2 31. and ſuch as remaine alive at the laſt day, 1 *Cor.*15.51. 1 *Theſ.* 4. 17.

Reaſon 1. From the wages of ſin, *Rom.*15.12, &c.

Reaſon 2. To root out the root of ſin, *Rom.*6.7. Original ſin is fitly compared (by *Epiphanius*) to a wilde Fig Tree, rooted in the joynts of the ſtone-wall of a goodly Pallace, If it be cut and lopped (as it is by repentance and mortification) yet it ſprouteth againe, but when the walls are taken downe, and the ſtones caſt aſunder, body and ſoul parted, then being built againe, the root is ſhaken out utterly.

Reaſon 3. To prepare the bodies of men for an immortall eſtate, 1 *Cor* 15.50.

Uſe 1. To refute the vanity of carnal mindes, who thinke to eſcape this common condition of all men, *Iſai.*28.15,18.

Uſe 2. To exhort to the remembrance of our Creator and to prepare for a change. Here we have no abiding City, we ſeek one to come, *Heb.*13.14. we are but Tenants at will: our Tabernacles Earthly.

Uſe 3. To ſtrike terrour into the hearts of the wicked, who returne to duſt now accurſed after the fall, *Gen.* 3. 17, 19. It is now the food of the Serpent. *Gen.* 3. 14. And it is meat and drinke to Satan, to torment the wicked who are accurſed from God, and ſo depart, *Matth.*25.41.

Uſe 3. To comfort the godly in diſtreſſe, *Job* 3. 22. Art thou in ſickneſſe and paine? thou art but grinding to duſt, and then eaſe. Art thou grieved with a body of ſin? *Rom.* 7.24. Duſt will ſet thee free. Doeſt thou deſire to be diſſolved and to be with Chriſt? *Phil.* 1. 23. Duſt will diſſolve thee, and be a friend of the Bridegroome to bring thee to Chriſt. The ſoul of every man is Gods gift, *Gen.*2.7. *Jer.* 38.16. *Zach.*12.1. *Heb.*12.9.

Reaſon From Gods immediate hand put forth above the meanes in making the ſoul in the body; which though it be not by Creation of nothing, yet it is by efformation of preexiſtent matter, whether of the ſpirituous part of the ſeed,

or

or the ſoules of the Parents, ſee notes in *Chap.* 11. 5.

Uſe 1. To employ the ſoul in Gods ſervice, to which end it was made, *Prov.*16.4. yea to returne to him with advantage, *Matth.*25.27.

Uſe 2. To feed it with ſpiritual food, as word, Sacraments, &c. for it is a ſpirit.

Uſe 3. Then God may take it againe at his pleaſure, *Job* 1.21, at death the ſoul returneth to God againe, *Luke* 23. 43,46. *Acts* 7.59.

Reaſon 1. From the account to be made, and the reward to be received,

Uſe 1. To aſſure the Immortality of the ſoul, and to reprove the brutiſh ignorance of ſuch as conſider it not, *Eccleſ.* 3. 21.

Uſe 2. To exhort to prepare for this returne, and therefore to remember our Creator in the dayes of our youth.

Uſe 3. To comfort the godly in aſſurance of their returne to God at the laſt.

*Eccleſ.*12. v.8.

8. *Vanity of vanities (ſaith the Preacher) all is vanity.*

IN theſe words *Solomon* repeateth the concluſion of the whole book, which he laid downe in the beginning, *Chap.* 1.2. and hath proved by ſundry arguments throughout the book, eſpecially by an Induction of many particulars. And now having finiſhed his proofe thereof, and demonſtrated laſt of all, the vanity of childhood and old age, youth and death, he repeateth againe his concluſion, as that which he hath fully cleared, *vanity of, &c.*

Doct. 1. The whole eſtate of the creature from firſt to laſt and the whole eſtate of man from his childhood to his old age, yea to death it ſelfe, is a ſtate of exceſſive vanity, vanity of vanities, univerſity of vanities. *Rom.*8.20.

Exceſſe of vanity] For therefore it is called by an not vaine but vanity it ſelfe, yea, *vanity of vanities*; which is a ſuperlative vanity, as holy of holies is a ſuperlative holineſſe. *Vanity of vanities*] for it is vanities in the Plural number, vanities of many ſorts; *Univerſity*, or *Univerſality of vanities*]

All

All is vanity. The universality of all creatures is vanity, and all vanities is found in the creatures. The vanity the creature is subject to, is called the bondage of corruption, *Rom.* 8.20,21. which is not meant of natural corruption, such as might be in beasts before the fall; for when generation was to be, there was to be corruption. But would have been no vanity, because the creature had then finished his worke, as the silkworme (after a sort) hath done and so departeth. But he meaneth a corruption that fell upon the creature by the fall; which is a corruption, 1. Through enmity of one creature against another, when they also suffer most that are most innocent, *Job* 12.7,8. 2. Through their inward debility, or infirmity, whence First, Their often abortions both in Cattel, Women, fruitful Trees, Olives, Vines, and Figs casting their fruit. Secoudly, Their labour to bring forth what fruit they doe yield, even beyond their strength, whence necessity in the soyle of lying fallow; in living creatures of barrennesse, *Gen.*3.17,& 4, 12. *Levit.* 26. 20. onely weedes and Bryers, and Thornes (and such fruits of the curse) are brought forth with more ease, *Gen* 3.17,18. Thirdly, Through abuse, by making the creatures the objects of our best affections, *Psal.*20. 7. *Prov.*18.11. *Job* 31.24. *Isai.* 44.17. *Ezek.*16.15. Thus we place our Soveraigne good in the creature comforts; and by making them instruments of wickednesse whether against God or against man, 2 *Tim.*4. 10, *Jonah* 2.8. *Hos.*2.8. *Jer.* 22.21. *Jer.* 22,17. *Micah* 2.1,2. *Job* 24.15,16.

Reason 1. From the fall of our first parents, *Gen.*3.17.18.

Reason 2. From the sins of any person or people in succeeding Generations, *Gen.*4.12. *Lev.*26.19,20,

Use, See in Notes on *Eccles.* 11.7.

Eccles.

Eccleſ. 12. v. 9.

And moreover, becauſe the Preacher was wiſe, he ſtill taught the people knowledge: yea he gave good heed, and ſought out, and ſet in order many proverbs.

FRom this verſe to the end of the chapter is the concluſion, which conſiſteth of two parts: Firſt, an encouragement to the reading of this and other books of Scripture, from *verſe* 9, to 12. Secondly, the ſum or ſcope, and uſe of this and the other books of Scripture, to fear God, and keep his commandements; ſet forth and confirmed by a twofold Reaſon: firſt, from the compleat duty of man. Secondly, from the exact judgement of God, *verſe* 14. The former of theſe, to wit, the encouragement to the reading of this and other books of Scripture, is ſet on by ſeven Arguments: Firſt, from *Solomon* improvement of his wiſdom to teach the people knowledge; and that proportionably, according to his wiſdom. The more wiſe the Preacher was, the more he taught the people knowledge, v. 9.

Secondly, from the elaborate diligence in pondering or weighing, ſeeking out, ordering fit matters or words.

Thirdly, from the matter & frame of his words; they were words 1. Of knowledge. 2. Of weight or power; the word ſignifieth to rule or have authority, as if the words were fit to command faith and obedience, *verſe* 9. 3. Acceptable words, words of delight, v. 10 4. Upright. 5. Of truth, v. 10.

Fourthly, from their efficacy, as 1. Goads. 2. Nailes, v 11.

Fifthly, from their authority, 1. Miniſteriall, faſtned by the maſters of Aſſemblies. 2. Principall, or Soveraigne, given by one Paſtor, *verſe* 11.

Sixthly, from their ſufficiency; of theſe my ſonne be enlightned (or admoniſhed) *verſe* 12.

Seventhly, from the vanity and wearieſomneſſe of reading many of other books, *verſe* 12.

Doctr. The more wiſe a Governour (or Ruler) eſpecially a Preacher is, the more he teacheth the people knowledge. If it be read, *Becauſe the Preacher was wiſe, he ſtill taught the people*

people knowledge, it comes to the same issue. For if the wisdome of *Solomon* caused him to teach the people knowledge, then the more wise a man is, the more his wisdome will encline him to teach men knowledge. But in *Solomons* phrase it is used in way of comparison, as *Eccles.* 2.15. However this is evident, It is the wisdome of a Ruler, especially of a Preacher, to teach the people knowledge, 2 *Chron.* 17.7,8,9. *Colos.* 2.1,2. 1 *Cor.* 10.1. & 12.1. & 14.18,19,20. 1 *Tim.* 4.13. 2 *Pet.* 3.8. *Jer.* 3.15.

Reason 1. From wise mens knowledge of the excellency of knowledge, which ignorant men know not, and therefore regard not, *Prov.* 1.22. *Eccles.* 2.13,14. & 7.12. *Prov.* 19. 2. *Hos.* 4.6. *Isai.* 27.11.

Reason 2. From their calling. They have a Pastorall charge of the people, yea of the soules of the people, Rulers, *Psal.* 78. 70.71,72. 2 *Sam.* 24.17. Preachers, *Heb.* 13:17. God giveth to non power over the bodies of his people, but he giveth them also charge over their soules. [see *verse* 1.]

Reason 3. For regard to their own comfort. Ignorant subjects will be either, 1. Rebels, and unruly, 2 *Chron.* 15. 3,5,6. 2. Flatterers, *Hos.* 7.3,5. 3. Barbarians. Ignorant people will be either 1. unprofitable hearers, *Jer.* 5.3,4. 2. Persecutors, (which is worse) *Acts* 3.17. 1 *Tim.* 1.13.

Use 1. To teach all men of wisdom, that have people under them, whether in Church, as Preachers; Commonwealth, as Magistrates; Family, as Parents, Masters; that it is a part of your wisdom to teach your people knowledge, and the more wisdome, the more to teach them knowledge. Preachers, *Jer.* 3.15. Magistrates, as before. Housholders, to their Wives, 1 *Pet.* 3.17. Children, *Ephes.* 6.4. *Deut.* 6.7. Servants. *Gen* 18, 19. Schoolmasters and Tutors, *Prov.* 30.

Magistrates teach knowledge, (not onely as *Solomon* here by writing) but, First, by providing and sending forth good Ministers, 2 *Chron.* 17.7,8,9. Secondly, by erecting and publishing good laws, *Deut.* 4.5,6. especially for the free passage of true Religion, *Ezra* 7.23. Thirdly, by removing stumbling blocks (Teachers of lyes) out of the way, 2 *Chron.* 17. 6. Fourthly, by punishment of evil doers, *Judg.* 8,7,16. *Prov.* 19.25 & 21.11. Fifthly, by preferment and encouragement of wel-doers, *Prov.* 22.11. *Psal.* 101,6. Sixthly, by example, *Psal.* 122.1,2.

Ministers teach knowledge, first, by dispensing ordinances,

Jer.

*Jer.*31.15. Secondly, by exemplary converſation, 1 *Tim.*4.12. Houſholders teach by Chatechiſing, *Prov.*22.6. Wholſome Diſcipline, *Prov.*29.15. and godly example, 1 *Chron.*28.19.

All of them teach by maintenance of Schooles of good learning, *Acts* 7.22. Elſe knowledge is more hard to be attained, *John* 7.15.

Uſe 2. To teach people to be as willing to learn knowledge; elſe how ſhall others teach knowledge?

Uſe 3. To teach us what is indeed knowledge; to wit, ſuch things as *Solomon* taught, *Prov.*9.10. As firſt, the vanity of the creature, eſpecially of a mans ſelfe by nature, as in *Eccleſiaſtes*. Secondly, the precious ſweetneſſe of the love of Chriſt, in the *Canticles*. Thirdly, the right ordering of Commonwealths, or Families, as in the *Proverbs*, Prov.9.30.

Eccleſ. 12. *part of* v.9. *with* 10.

Yea he gave good heed, and ſought out, and ſet in order many Proverbs.

10. *The Preacher ſought to finde out acceptable words; and that which was written was upright, even words of truth.*

Solomon in teaching the people, he ſought out, and weighed, and ſet in order words of weight and delight, words of uprightneſſe and truth.

Solomon, though a wiſe man, (none like him;) yea, though immediately inſpired by the Holy Ghoſt; yet he ſet all his Logick awork in teachings and writings to the people. For whereas there be three acts or exerciſes of Logick, 1 Invention; 2 Judgement; 3 Method: and in theſe three the whole work of Logick is accompliſhed; *Solomon* ſet all theſe a work to finde out a fit matter and words for the inſtruction of the people. *Inveſtigavit*, he ſought out, is the work of invention; *libravit*, *trutinavit*, he weighed (as in a ballance) is the work of judgement. He ſet in order, is the work of method.

Words of weight] משלים Proverbs, that is, words of weight, of power, of authority, ſuch as are apt to ſink, not only (like *Davids* ſtone into the forehead of *Goliah*) but into the heart of the ſtouteſt.

Reaſon

Reason why so called, from their effect: First, as convincing and pressing down a proud spirit, 2 *Cor.* 10.4,5. Secondly, lifting up an humble spirit, *Isai.* 66.2. & 50.4. Thirdly, directing and ordering their own lives, and others, *Psal.* 119. 125.

Words of delight, or acceptable words, not to the humours of the people, but first, to the good pleasure of God, *Gal.* 1. 10. Secondly, to the estate of the people, *Gal.* 4.20.

Reason 1. As being most suitable to the image of God in his children. These words are as a seale, their hearts as wax; For all delight springeth from correspondency between the faculty and the object.

Reason 2. As making us men of delight, first to God; secondly, to our brethren, *Psalm* 16.3.

Words or writings of uprightnesse or righteousnesse.

Reason 1. As suitable to Gods will, which is the rule of Right.

Reason 2. As aiming at right ends, the glory of God, the good of Churches, Commonwealths, Families, soules.

Reason 3. As making us upright.

Words of truth.

Reason 1. As proceeding from the Spirit of truth.

Reason 2. As speaking of all mens persons, estates; of God, his counsels and waies, as they be without errour or guile.

Reason 3. As making us true.

Object. 1. But Penmen of Scripture speak from immediate revelation, 2 *Tim.* 3. 16. 2 *Pet.* 1. 21. Therefore not in a way of Logicall disconrse or study.

Answ. It followeth not; for God breatheth as well in meditation as in sodaine raptures, *Jude* 3. 1 *Tim.* 4,13, 15. 2 *Tim.* 2. 15.

Object. 2. Luke 21 14,15.

Answ. It is a word of encouragement to Martyrs and Confessours that suffer in a good cause, to expect immediate assistance, where they cannot wel forecast or premeditate to answer to sudden and unknown questions. Otherwise, if a man knew beforehand their Interrogatories, it were expedient to study how, and what to answer, *Prov.* 15.28.

Use 1. To reprove wearisomnes of the instructions taught in this book: When wil our Teacher have done with this argument? that we might have none of Christ; but indeed a gracious heart seeth the more need of Christ in the vanity of the creature.

Use

Uſe 2. To reprove the rejection of ſtudied Sermons.

Uſe 3. To teach Preachers the Imitation of *Solomon* in ſtudious Invention, Judgement, and order of words, firſt of power; ſecondly, of delight; thirdly, of uprightneſſe; fourthly, of truth, *Jer.* 48. 10.; *Jude* 3. Talents ſhould be employed to beſt advantage.

Uſe 4. Sermons may be elaborate without quorations.

Uſe 5. To exhort to the diligent reading and hearing of Scripture, even *Solomons* books; they are ſtudiouſly written: they are words of power, delight, uprightneſſe, truth.

Eccleſ. 12. 11.

11. *The words of the wiſe are as goads, and as nailes faſtned by the maſters of aſſemblies, which are given from one ſhepheard.*

COherence, ſee in *verſe* 9.

Doctr. 1. The Penmen of Scriptures, and Teachers of Gods people were for their ſpirit (or gifts) wiſe men; for their place in the Church, maſters of the Aſſemblies, and for their calling given by one ſhepheard, *Prov.* 11. 30.

Reaſon 1. From their immediate carriage by the holy Ghoſt, 2 *Pet.* 1. 21.

Reaſon 2. From their diſcerning between the percious and vile, *Jer.* 15. 19. & applying a fit word to either ſort, *Iſai.* 50. 4.

Reaſon 3. From writing and teaching unchangeable rules, for all perſons, in all ages, to which nothing can be added, nor ought taken away, *Deut.* 12. 32.

Reaſon 4. From fitneſſe to withſtand all oppoſitions, *Luke* 21. 15. *Acts* 6. 9, 10.

Maſters of Aſſemblies, as being firſt, ſome of them Magiſtrates, though Prophets alſo, as *Moſes*, *Joſhuah*, *Samuel*, *David*, *Mordecai*, *Nehemiah*. Secondly, Some Prieſts, as *Jeremy*, *Ezekiel*, *&c.* Thirdly, all of them Prophets, immediately inſpired by the Holy Ghoſt, and ſo watchmen ſet over the flock, *Jer.* 1. 9, 10. *Ezek.* 3. 17.

Obiect. But their place in the Church is miniſteriall, not maſterly, 2 *Cor.* 1. 24. & 4, 5. 1 *Pet.* 5. 3.

Anſw. True, becauſe they command nothing in their own name,

name, but Christs, 1 *Cor.*4.1. but for the Churches good, 2 *Cor.*13.10. 2 But yet in the name of Christ they call the Assemblies together, *Acts* 6.2. and they rule them being gathered, with commandments, rebukes, and with all authoricy, *Tit.*2.15, *One shepheard*] is Christ, *John* 10.11,16. 1 *Pet.* 2.25, & 5.5.

Reason 1. As laying downe his life to purchase us, *Joh.* 10. 11.

Reason 2. As providing food for us, leading us into green pastures, by still waters, *Psal.*23.1,2.

Reason 3. As healing our diseases and seeking us out in our wandrings, *Psal.*23 3 *Ezek.* 34. 16. *Luke* 15. 4. he giveth the masters of the Assemblies, *Jer.*3.15. *Ephes.*4.8,11.

Reason 1. As instituting their callings, *Ephes.*4.8,11.

Reason 2. As furnishing them with gifts.

Reason 3. As opening a doore for their entrance, *Joh.*10. 9. *Acts* 20.28.

Use, see after the next *Doctrine:*

Doct. 2. The words of Scripture are as goades and nailes, fastened or implanted by the masters of the assemblies given by one Pastor. As Goads to stirre up the people to duty, 2 *Pet.*1.13, & 3,1. and to subdue an enemy like *Shamgars* Goad, *Judg.* 3. 31. 2 *Cor.*10.4,5: As Nailes sticking fast in the soule, *Psal* 119.93. and fastening us to God, *John* 15.7. To our brethren, and to our duties, *Neh.* 10, 29. Fastened or planted; as *Gen.*2.8. as if they were not dead (as doore nailes) nor dry pegs, or stakes; or nailes, but living plants, *James* 1.21. where his ἔμφυτος λόγος may seem to allude to *Solomons* משמרות נטועים in this place; Ministers are Planters, not onely in the first gathering of Churches, 1 *Cor.* 3.67. but also in carrying on the rest of the worke, as in building. *Implanted* implyeth, First, The heart is pierced, and cut by the word (as in graffing or planting) *Acts* 2. 37. Secondly, The word taking root in the heart, wanting in the stony ground, *Matth.*13.21. not shaken out by wine, musick, merry company, building businesse, &c. Thirdly, Living in us, *Heb.*4.12. Fourthly, Growing in us, *Acts* 19. 20. Fifthly, Fruitful in us, *Luke* 8.15. *Col.*1,5,6.

By the Masters of the Assemblies] Implyeth they have a Ministerial worke, in implanting and driving these nailes to the head, 1 *Cor.*3.6, 2 *Pet.*1.13. These words and the exciting and fastening power of them are given by one Pastor,

to

to wit, by Chriſt, as was opened in the former *Doctrine*, *Pſa.* 68.11.

Reaſon 1. The word is revealed by his ſpirit, 2 *Tim.* 3.16. 2 *Pet.* 1.21.

Reaſon 2. His ſpirit ſharpneth and pointeth it as a Goad, *Pſal.* 45.5.

Reaſon 3. His ſpirit implanteth and faſteneth them.

Both the *Doctrines* may be thus compriſed in one.

Doctr. The words of Scripture are the words of the wiſe, quickning like Goads and faſtened like Nailes, implanted by many Maſters of the Aſſemblies, yet given by one Paſtor.

Uſe 1. See here what manner of perſons the penmen of Scriptures and the Preachers of them be, to wit, 1. For their gifts, wiſe. 2. For their office, Maſters of Aſſemblies. 3. For their calling, given by one Paſtor, as in the former *Doctrine*.

Uſe 2. To teach the Maſters of Aſſemblies, how the word ſhould be handled wiſely according to the ſenſe of Scripture, and to the eſtate of the people. As Goades, 1. Sharply, piercingly, *Titus* 1.13. quickning a dull ſpirit, *Pſal.* 119. 93. 2. Subduing and wounding an enemy, whether luſt or gainſayer (as *Shamgars* Goad, *Judg.* 3.31.) 2 *Cor.* 10. 4, 5. *Titus* 1.9. As Nailes, 1. Driving at firſt the ſharp but ſmall end into the heart; things that may moſt eaſily ſinke and take place, and enter, *Heb.* 5.11,12,13. 2. Following the word with ſtronger matter which may hold the heart ſtrongly and cloſely to God, to Brethren, and to Duty.

Implanted] this done by diſpenſing the word, 1. In faithful ſimplicity, *Jer.* 23.28,29. Humane wit and authorities added to it doe but adulterate it, like as Paint doth marble, or as honey and wine in childrens milke: as painted glaſſe windowes darken the light; as a bumbaſted ſword hindreth cutting. 2. In manifeſtation of the ſpirit breathing and ſpeaking in the Scripture, and breathing and ſpeaking in the hearts, and words, and lives of Miniſters. Hence power, 1 *Cor.* 2.2,3,4. 2 *Cor.* 13.3,4.

Uſe 3. To teach us the ſtate of the people without Maſters of the Aſſemblies, to be wanting, firſt in heavenly wiſdome, *Jer.* 4. 22. Secondly, in forwardneſſe; hence need of a goad to prick them forward. *Heb.* 5.11. Thirdly, in ſtedfaſtneſs; hence need of nailes to faſten them, *Eph.* 4. 14.

Uſe

Vſe 4. For triall, when the word hath had his kindly and true effect, and work in us; to wit, firſt when it quickneth us; ſecondly, when it ſtrengthneth us; thirdly, when it is implanted in us.

Vſe 5. To teach us to make uſe of Chriſt, as our ſhepheard, whether we be maſters of Aſſemblies, or ſheep fed by them.

Eccleſ. 12. 12.

12. *And further, by theſe, my ſonne, be admoniſhed: of many books there is no end, and much ſtudy is a wearineſſe of the fleſh.*

IN theſe words, as in the former *Solomon* exhorteth his ſonne, and in him all his ſubjects; and in his ſubjects all Chriſtians, yea all men to be admoniſhed by theſe books of Scripture, whether penned by *Solomon* or other maſters of the Aſſemblies. See this former argument in v. 9.

In this verſe, firſt, from the ſufficiency of theſe books, *by theſe my ſon be thou admoniſhed.* Secondly, from the unprofitableneſſe and wearieſomneſſe of making and ſtudying many other books, *Of making many books there is no end, and much ſtudy a wearyneſſe of the fleſh.*

Doct. It is the duty of every ſon of wiſdome to be admoniſhed by the books of Scripture, whether written by *Solomon*, or by other Prophets; whether ſharpned or faſtned by the maſters of Aſſemblies, *Pſalm* 19.11.

To be admoniſhed implieth three things: Firſt, to be enlightned, making the word a light or lanthorn, *Pſal.* 119. 105. So the word is tranſlated, ſhine as the light, *Dan.* 12.3. or brightneſſe. Secondly, to be warned, and ſo firſt reclaimed from evil, or ſin: ſecondly preſerved from evil of puniſhment approaching, *Ezek.* 3.17. to 21. and 33. 4, 5, 6. Thirdly, to be made circumſpect to duty; ſo the word is tranſlated *take heed*, *Ezra* 4.22. and ſo uſed *Pſal.* 19.11.

Reaſon 1. From our relation to God and his Prophets: we are their children, they therefore are our fathers; *My ſonne*, *Text.* Acts 3.25. God is our father and Maſter, *Mal.* 1. 6. and therefore all his words are warnings [as of the Centurion

turion to his ſervants, *Matth.* 8. 9.]

Reaſon 2. From the benefit of taking warning, and great danger of the contrary, *Pſal.*19.11. *Col.*1.28. *Ezek.*3.17, to 21. & 33.4,5.

Reaſon 3. From the ſufficiency of Scripture to that end, 2 *Tim.*3. 16,17. If they ſuffice not, none elſe will, *Luke* 16. 29, 31.

Reaſon 4. From the unprofitableneſs, or boundleſs endleſneſſe of reading or writing many books; one book alledgeth and referreth to another: neither doth a man ſtudious of books know where to ſtint himſelfe. Hence falleth in, 1. Vanity, as of many words, ſo of many books. 2. Impotency of concocting them. 3. Faſtidious loathing of Scriptures.

Reaſon 5. From the wearisomneſs of much ſtudy to the fleſh, it beateth and h ateth the brain, it intendeth and ſtretcheth the mind, as if the body were ſet upon the rack, yea ſometimes to the breaking of a mans wit, as the ſtring of an inſtrument ſtretched too high or too far. As in wraſtling, ſo in ſtudying, there is a ſtriving, then wearineſs, then deſpaire of overcomming, then giving over, then taking up, ſtriving again, and ſo &c. Much ſtudy drieth up the ſweeteſt moiſture of the body, whether blood or marrow: conſumeth the cheerfull ſpirits, whether of brain or heart, and ſo breedeth morofity, harſhneſſe of ſpirit, troubleſome to a mans ſelfe and others.

Uſe 1. To refute the additions of the Decrees of Popes, of the Apocrypha, of the Canons of Councels, of the Traditions of Fathers to the Scriptures, for the direction of faith and life, *Prov.*30.6.

Uſe 2. To teach us what we are without the Scriptures; Dark, and want enlightning; ſtubborn, and want breaking, and warning; raſh, and want circumſpect guiding,

Uſe 3 To reprove the ſtubbornneſſe of moſt men, who will not be warned nor enlightned by the Scriptures, nor made circumſpect, *Jer.*44.16,17. Such will profit by no means elſe, *Luke* 16.29,30,31.

Object. Yes, By affliction and correction?

Anſw. No, not without inſtruction from the word, *Prov.*6. 23. It is a ſigne God wil deſtroy ſuch, 1 *Sam.*2.25. 2 *Chron.* 25,16. *Prov.*29. 1. *Deut.*29. 19,20,21. The meaneſt child that wil be warned is better then ſuch, *Eccl.* 4.13. A man

that

that wil not be admoniſhed, wil become poor, though a King.

Uſe 4. To teach ſuch as are to warn others, to warn them from the Scriptures; from every vice to every duty. As *Paul* convinced the Jewes, *Acts* 28.23.

Uſe 5. To wean us from the vanity of affectation of much reading.

Obiect. Much reading and ſtudy 1: helpeth a barren wit and weak judgement, by inventing new things, and clearing and confirming the old. 2. *Solomon* himſelfe wrote many books, 1 *Kings* 4,32,33.

Anſw. Solomons books that were not Scripture are loſt, leaſt we ſhould attribute too much light to them: Therefore no books for this admonition in waies of Religion to be attended to, but the Scriptures; others ſo far as they explaine or apply theſe.

Secondly, Books for other ends, not ſo much to be ſought after for variety, but for choyce.

Thirdly, thoſe books we doe uſe, we ſhould ſeek to digeſt them by ſound judgement, and ſerious meditation.

Eccleſ. 12. 13.

Let us heare the concluſion of the whole matter: Feare God, and keep his Commandements; for this is the whole duty of man.

THeſe two laſt verſes contain a ſecond part of the concluſion of the whole Chapter. The former was a pithy exhortation to receive this book, and other books of Scripture penned and opened by the maſters of the Aſſemblies, and given by Chriſt, v. 9: to 12.

This latter is a conſectary of the ſumme and ſcope of the whole book, which is ſummed up in theſe two, Feare God, keep his Commandements. Which is amplified by an Introduction calling for audience and attention, *Let us heare the end (ſumme, concluſion) of the whole matter*, to wit, of the whole fore-going diſcourſe of the vanities of the creatures, and of all the conditions thereof. And confirmed by a twofold argument, 1. From the ſumme of mans duty and ſafety;

ſafety for this (to feare God and to keep his Commandements) is the whole of man, the whole duty of man, verſ 13. the whole ſafety and ſtay of man, that which ſtayeth with him. 2. From the ſtrict exactneſſe of the laſt iudgement, verſe 14.

Doctr. 1. It is a concluſion worthy of all attention, that the ends and ſcope of diſcovering and diſcerning all earthly vanities, is to feare God and keep his Commandements; the ſame courſe *John Baptiſt* tooke to the ſame end, *Iſai.* 40. 6, 7, 8. Its a concluſion worthy of all attention, for *Solomon* calleth upon himſelfe as well as upon all his people, let us heare, &c. As a Cocke clappeth his own ſides with his wings, to ſtir up himſelfe, before he awaken others with his crowing. For clearing this point it would be opened, 1. What is the feare of God? 2. What are meant by his Commandements? 3. What is meant by the keeping of them.

The feare of God it is an holy affection of the heart, whereby we are affected towards God offended with the greateſt terrour, and towards God reconciled with greateſt reverence, *Heb.* 12. 28. godly feare, *Iſai.* 8. 13, 2 *Pſal.* 90. 11, & 119. 63. *Luke* 12. 4, 5. 3. *Heb.* 12. 28. *Pſal* 130. 4. *Exod.* 15. 11. fearful in praiſe, *Moſ.* 32. 5. Hence being affected to God, offended with greateſt terror, First, we eſchew all ſin whereby God is offended whether man take notice of it or no, *Job* 1. 8, & 31. 21, 23. Secondly, no worldly dangers feared ſo much as Gods diſpleaſure, *Luke* 12. 4, 5. Thirdly, No matter ſo weighty as to ſeek Chriſt in whom our reconciliation is wrought, 2 *Cor.* 5. 11, 14.

Hence being affected to God reconciled with greateſt reverence, First, Chriſt in whom we are reconciled is moſt reverenced and adored, *Pſal.* 130. 4. and moſt cloſely cleaved to, *Jer.* 32. 40. Secondly, His word moſt venerable and awfull, *Iſai.* 66. 2. *Pſalm* 119. 161. Thirdly, Our own ability is diſtruſted and we walk in awfull dependance on Chriſt in our whole ſervice of God, *Phil.* 2. 12, 13. *Hebr.* 12. 28. *Rom.* 11. 20. 1 *Pet.* 1. 17, 18. Reverence ariſing from apprehenſion of his tranſcendent greatneſſe, and goodneſſe, we worſhip him, and endeavour to approve our ſelves to him, to be accepted of him.

2. The Commandements, be the ten Commandements,

*Deut.*4.13. which is further explained in the Gospel by believing on Christ, 1 *John* 3.23.

3. To keep these Commandements is set forth by comparisons. As our way, *Josh.*1.7. As our Treasure, *Rev.*3.20,21 As the apple of our eye, *Prov.* 7.2. And as our life and soul, *Prov.*19.16. that is, with all diligence, faithfulnesse, tenderenesse, and preheminence.

Reason 1. From the whole of man wrapt up in the feare God and keeping his Commandements; it is our whole perfection and safety; life maketh us equal to a Plant, sense to a Beast, reason to a man, grace (fearing God and keeping his Commandements) to Angels, *Luke* 20.36. *Isai.*6.2. *Psal.* 103. 20. It compleateth our conformity to the Image of God: It is our whole duty, and attaineth an everlasting happy estate *Deut.*5.29. else we walke in vanity, *Psal.*39 5,6. and feare death, hell, the faces of men.

Reason 2. From the vanity of seeking after Gods feare, and yet not weaned from the vanities of the world, *Marke* 6. 20.

Reason 3. From the vanity of weanednesse from earthly vanities, without learning the feare of God, and keeping his Commandements; such was all the devotion of Popery, leaving great estates, yea Kingdomes to live and dye in a Fryers Coule, *Isai.* 1.11,12,13.

Reason 4. Of the attention due to this word and counsell. First, From the dulnesse of our hearing, *Heb.*5.11. Secondly, From the weightinesse of the duty, *Text.* Thirdly, From the noise of worldly matters and inbred lusts hindring our attention.

Use 1. To refute the Antinomians who abrogate the Commandements, and in stead hold forth, Grace without Christ; Christ without Faith, Faith without the word of promise applyed particularly to me by the spirit, And the word of the Gospel without the word of the law.

Use 2. To teach us to make these two duties our whole worke, *Deut.* 5.27.

Eccleſ. 12. 14.

14. *For God ſhall bring every work into judgement, with every ſecret thing, whether it be good, or whether it be evil.*

IN the former verſe *Solomon* gave it for a concluſion of the whole Book, *Fear God, and keep his Commandements.*

Which duty he preſſeth by a twofold Argument; Firſt, from the weight of the Duty, it is the ſum and ſafety of the whole man, *verſe* 13. Secondly, from the univerſal and ſtrict account which God will take of every work done under the Sun. *Text. v.* 14. So this laſt end of the book is the laſt end of the world.

Doctr. There is no work, whether it be open or ſecret, good or evil, but God will bring it to judgement.

No work] whether, firſt, Of the heart as counſels, thoughts, affections, 1 *Cor.* 4.5. *Jer.* 17.9, 10. Secondly, of the lips, as words, *Matth.* 12.36. *Jude* 15. Thirdly, of the hands, or other outward members of the body, 2 *Cor.* 5.10. *Eccleſ.* 11.9. *Pſalm* 50. 21. Not onely of all the children of men, but even of evil Angels alſo, 1 *Cor* 6.3.

Though never ſo ſecret] נֶעְלָם *abſconditum, velatum*, hidden or ſecret; ſo the word ſignifieth, not as the vulgar Latine turneth it, *erratum*, abſurdly; for when he ſaith, *pro omni erratu, ſive Bonum, ſive malum ſit*, it argueth ſome *erratum* is *bonum*. But if it be an *erratum*, an errour or fault, how is it good? if good, how is it *erratum*, an errour or fault? See then their vanity that think the vulgar Latin authenticall; or the Church of *Rome* infallible.

God will bring all to judgement] many things in this world, *Prov.* 11. 31. *Pſalm* 58. 10. 11. All things whatſoever, at the laſt day, 2 *Cor.* 5.10. *Rom.* 2.16. *Acts* 17.31. *Matth.* 25. 31, to 45.

Reaſon 1. It is for the honour of God, to rectifie all the iniquity of judgement-ſeats, and other obloquies here below, *Eccleſ.* 5.8. & 3. 16, 17. with *Micah* 7. 3, 4. As his infinite wiſdome knoweth all iniquity, ſo his infinite juſtice cannot

cannot but give due recompence to all.

Reason 2. It is for the honour of Christ, *John* 5.23,29. To declare the honour first, of his power, in raising the dead by his voyce, *John* 5.28,29. Secondly, of his glory, *Matth.*25.31. all the elements burning about him, 2 *Pet.*3.10. all the Angels and Saints attending him, each one as bright as the Sun, *Matth.*25.31. *Jude* 14. a glorious high Throne set in the aire for him, *Matth.*25 31. all the creatures presented before him, and bowing to him, *Rom.*14. 10,11. Thirdly, the honour of his wisdom, in making manifest the secret counsels of all hearts, with all secret conveyances, and that particularly 1 *Cor.*4.5. *Luke* 12.2. Fourthly, of his justice; both shewing the cause of all his own administrations; why often it went ill with the godly, and well with the wicked, *Esay* 28.17. and rewarding all according to their works and the fruits of them, *Jer.* 17. 10. which wil not be accomplished whilst the world lasteth; neither the good that some have done by their laws, books, counsels, examples, &c. nor the evil of others.

Reason 3. It is for the honour of the Church, and of all the godly, 2 *Thes* 1.10. *Micah* 7.9.

Use 1. For information, 1. That the account taken at the last day wil be general, of all Nations and persons; and also particular of every singular cause and person, *Rom.* 14.12. *Matth.*12.36. *Psalm* 50 21. And that not secret, but open, so as all men may judge of all secret conveyances, *Luke* 12.2. 1 *Cor.* 4.5. Secondly, that the day of judgement wil be of longer continuance, then a night or day: For so many businesses of all Nations, and persons cannot be examined openly, in the space of a few houres or yeers: The day of grace is of many yeers of (1 *Cor.* 6.2.) so also is that of judgement.

Use 2. To exhort to repentance, and faith, that he who shall be our judge, may be our Saviour, *Acts* 17.30,31. 1 *Cor.*11.31. 2 *Thes.* 1.10.

Use 3. To bridle all licentiousnesse and boldnesse in sin, and pleasure in it, *Eccles.* 11, 9. *Acts* 24.25.

Use 4. To exhort to sincere and conscionable, awfull, and fruitful obedience, 1 *Pet.*1. 17 2 *Pet.* 3.11, to 14. 2 *Cor.*5.9, 10. *Text*, v.13,14. *Luke* 12.1,2. 1 *Cor.*15.58.

Use 5. To exhort to judge others sparingly and charitably,

1 *Cor.*

i Cor. 4. 5. Rev. 14. 10. Matth. 7. 1, 2. Jam. 2. 13. But to grieve them earnestly to prepare from this day. 2 Cor. 5. 10, 11.

Use 6. To encourage the Saints to patience, constancy, and comfort in well doing, and ill suffering. 1 Cor. 15. 58. 1 Thes. 4. 17. 2. 2 Thes. 1. 6, 7.

FINIS.